THE WORKER AND WORK SERIES

LEADERS OF YOUTH

THE INTERMEDIATE-SENIOR WORKER AND WORK

HUGH HENRY HARRIS

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THE WORKER AND WORK SERIES

HENRY H. MEYER, EDITOR

Leaders of Youth

The Intermediate-Senior Worker and Work

By

HUGH HENRY HARRIS

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THE RELIGIOUS EDUCATION OF YOUTH

EFFICIENCY in religious education through the Sunday school has developed upward from the lower grades. Most of our early American Sunday schools were "Infant Schools," so called. That is, their membership was composed principally of the younger children. The evangelical churches have been seriously engaged for a longer time at the task of religious education of children than of older boys and girls. As a result more real progress has been made and a higher degree of efficiency attained. Progress in secular education, also, during the past century has been most marked in the elementary grades. The whole development of the kindergarten in America has taken place within the past seventy-five years, and its influence upon elementary education has been revolutionary. This development has deeply influenced both the ideals and the practice of religious nurture in religious schools.

Recent years have witnessed a marked awakening to the importance of the period of youth in religious education. The scientific study of adolescence has contributed to this interest. Accompanying the increased appreciation of the significance of adolescence for religion has come the realization of how slight a measure of success has accompanied the work of the Sunday school with boys and girls. The realization of the terrific losses in membership during the early teens has come as an accusing conscience, causing religious workers everywhere to inquire the explanation, to question prevailing methods of administration and of instruction, and to seek the better way.

One of the first results of this inquiry has been the development of specialized method. Formerly all Sunday schools included all members of the school above the elementary grades in one mass assembly. Within a few years

the realization has become almost universal among progressive Sunday-school workers that just as elementary teachers recognize clearly defined groups within the field of childhood, with corresponding Beginners', Primary, and Junior Departments, so in dealing with adolescents it is necessary to differentiate between the interests and needs of boys and girls in early youth, those in middle youth, and those in later youth. This has led in our larger and better equipped schools to separate departments for Intermediates (12, 13, 14 years), Seniors (15, 16, 17 years), and Young People (18-24 years).

The majority of our Protestant Sunday schools have a comparatively small membership; a large number enrolling less than two hundred pupils; more than one half, in all probability, less than one hundred. For these smaller schools, most of them with inadequate equipment, a completely departmentalized school is an impossibility. They must combine certain groups of pupils. For many, one such combination is represented by bringing together the pupils of early and middle youth into an Intermediate-Senior (or Teen-Age) Department. It is for the officers and teachers in such schools that *Leaders of Youth* has been written.

The writer, Dr. Hugh Henry Harris, is professor of religious education in Emory University, Atlanta, Georgia. For years as student, pastor, director of religious education, and professor he has both studied boys and girls and worked with them. This book therefore comes out of thorough investigation and ripe experience. We are confident that both as a manual for reading and as a textbook for study it will be found to be an effective means of increasing efficiency in this most important task of religious education of boys and girls in the trying, crucial years of early youth.—THE EDITORS.

FOREWORD

The reader will discover that this handbook is divided into three parts. It is intended that Part I should furnish a sufficient foundation in the psychology of adolescence to enable the worker with intermediates or with seniors to understand the inner life of the pupils of his department. A thorough mastery at this point will give intelligent direction to his future thought and work.

For the one, however, who wishes to plunge at once into plans and programs, Part II forms a satisfactory beginning. He will here find a discussion of the organization and equipment of the department and directions for worship, recreation, and service which will guide him in the actual conduct of his class or department.

If, instead, the reader's greatest immediate need is to know how to handle the lesson material in the class, it is suggested that he turn at once to Part III. Here will be found no tricks but a careful study of the graded lessons for these students, together with explanations of how to get the most out of the lesson period.

As efficient practice is based on sound theory it is urged upon all who would master the technique of intermediate-senior work to read carefully Part I before perusing the remainder of the book.

Hugh Henry Harris.

Emory University, Georgia.
January, 1922.

PART I

A STUDY OF THE INTERMEDIATE-SENIOR

CHAPTER I

THE INTERMEDIATE AND HIS WORLD

HAVE you ever asked yourself what the boys and girls of the Intermediate Department of the Sunday school do with their time, how they spend the twenty-four hours of the day? Have you ever taken thought to watch their pursuits in the hope of gaining some better knowledge of their lives? Without such knowledge one's ideas of these pupils are likely to be hazy, and the real life of the boy or the girl to be looked upon as trivial and unimportant or clothed with affectation and fantasy, giving a sense of unreality. But be assured, the lives of these our young friends are very real—quite as real and vital to them as are ours to us. To know and to aid them we must ascertain what they do, what they like, how they change as the years advance, and we must see life as they see it.

1. The intermediate and the school. A considerable part of the life of youth up to the fifteenth year is lived in public or private schools. Five to six hours of each day are spent in the seventh or eighth grade or in the first or second year of high school. Studying books, reciting lessons, working in the laboratory, doing manual work, learning languages, engage their time. This life under discipline they accept with every degree of interest from positive revolt and compulsion through unemotional but accepted tradition and custom up to eager, joyous, and enthusiastic endeavor. The major part, likely, falls into the middle class just mentioned, accepting school with its tasks and its fellowship quite as a matter of fact.

During these years some begin to take a forward look either toward high school or toward release from irksome school duties. Certainly we can say that entrance into

high school marks a new turn in the lives of the young quite as truly as leaving school for business or for home tasks. As the average age for entering high school lies between fourteen and one-half and fifteen years, it is seen that this new life is entered upon during the very years under discussion. School is central in the lives of these pupils, first, because of its large time demand, and, secondly, because of its insistence upon certain well-defined disciplines.

For, after all—or, perhaps, we should say best of all—the school is not simply an institution of instruction; it is a social colony, with well-organized life, with its customs and conventions, with the give-and-take that social living always means. Habits are being formed, and the experiences of later life are being given a background; ideals are being created and attitudes established. The school is not a knowledge factory, but democracy's plan for creating citizens, equipped to live in the social complex of a self-governing people. In so far as the school fulfills this, its chief function, the world of the school is the pupil's chief world.

2. The leisure time of the intermediates. If we turn from the school hours and inquire what is done with the remaining time of each day, we soon discover some of the vital interests of these pupils. For, after all, the occupations we follow in our leisure time indicate quite truly our real desires and our true purposes. From a considerable list of reports upon the use of time among boys and girls of this age group the following typical cases present some concrete facts:

Boy, fifteen.—Playing ball, riding his bicycle, and helping in a grocery store; delivers newspapers each afternoon; works most of Saturday.

Boy, thirteen.—Spare hours spent playing games, going to the Young Men's Christian Association, taking walks, swimming; goes to "movies" occasionally; is building a clubhouse; likes to read some.

Girl, thirteen.—"Helping mother," with many little house-

hold duties and learning to cook; working with her father in the garden, where she has a small plot; plays volleyball, roller skates, rides bicycle, plays house, and sews for a family of dolls of which she is still fond; often reads books with her girl friends; takes piano lessons and spends a portion of her time in practice; loves to read stories, especially about rich little girls, but occasionally likes thrilling boy's stories.

Girl, thirteen.—Music lesson one hour a day; uses extra hours studying, visiting, doing some fancy work, reading; goes to "movies" once or twice a month.

Boy, thirteen.—This boy in his spare time plays, does chores in the home, and sometimes attends "movies." His chief interests are athletics, especially football, manual work, hunting and fishing, and the "movies." He is very fond of reading short wild-west stories or stories that have plenty of action, adventure, and daring. His delight knows no bounds when he has a gun on his shoulder and goes looking for rabbits or birds to shoot.

Boy, twelve.—Most of the hours out of school are spent playing games with associates. He joined the Scouts recently and for a time was perfectly carried away with the idea of being a Scout, especially during the time the Scoutmaster took time for week-end outings and hikes. He is much interested in athletics and likes to wrestle and box. He is also fond of reading Boy Scout stories and of motion pictures along the same line. He is beginning to resent too close watch over what he does and where he goes and is much more susceptible to persuasion than to direct command.

Girl, fifteen.—Hours out of school are spent in reading current fiction and the classics, studying (she wants to become a college professor), playing tennis, visiting, attending "movies," dancing.

Girl, fifteen.—Averages two hours study each night, crochets and embroiders just before the fair and Christmas, takes care of her room, makes cakes, and occasionally helps

her mother a little. Her play life consists in making candy, playing the piano, playing cards, dancing, skating, swimming, tennis, hikes, "movies," in which she is greatly interested; reading, very little.

Girl, twelve and one half.—Rises somewhere between six thirty and seven o'clock; after breakfast runs an errand; puts her room in order or studies until school time. After school hours she goes out for a romp or skates, plays football or does anything that is like a tomboy—runs, climbs, or races around the house like a boy. Then she studies a while or helps do up the work. She will read if the weather is bad. Doesn't like to be alone but is satisfied if only a baby or cat is with her for company. She likes to cook better than anything else; cares very little for the "movies" and goes seldom; is apt to criticize things seen or heard; likes picnics and socials. She is never idle if there is anything she can do.

Boy, thirteen.—Spare time spent playing games, especially team play, going walking through the woods in an exploring and adventurous frame of mind, reading stories of adventure, experimenting in chemistry and mechanics and preparing school assignments. His chief interest is in chemistry since he has a chemical set. His older brother is interested in chemistry at high school and assists him in his experiments. He seems to admire his older brother very much; is very fond of reading and of the "movies."

These reports are from boys and girls living in a city of thirty-one thousand population, and all are in Sunday schools. They are fairly typical reports in that the city is small enough to permit real approach to nature in the near-by woods and fields, yet has the city flavor in the organized life of the school, Scouts and Camp Fire Girls, Young Men's and Young Women's Christian Associations, Boys' and Girls' Departments.

It should be noted, however, that the rural or farm boy and girl are not here; nor are the Catholic or Jewish elements of the population represented. The cases are suf-

ficient, nevertheless, to suggest what are the interests of those with whom we deal in our Sunday schools and indicate with clearness how the spare hours are passed.[1]

It is obvious that the unused time is spent by boy and girl alike in seeking fun, in extending knowledge, in gaining expertness and skill, or in finding emotional satisfaction. Nerves, muscles, and brain are never idle during the waking hours, but are working incessantly to satisfy the craving for life and more of life. Undirected by home ideals or group organization, these hours are open for all kinds of unfortunate experiments. On the contrary, under the stimulation of sympathetic home environment or of group leadership, they become some of the richest because some of the most original experiences of life. In the give-and-take of group play, in the experiment of chemistry or of construction, in the widening knowledge and practice of woodcraft, in voluntary reading—sought because it satisfies some particular desire of the hour—the boys and the girls are building up bone and muscle, gaining coördination of brain and hand, and learning to live a self-directed, self-controlled life.

3. The many-sided interests. For the worker with intermediates this information as to his pupil's world should discover the highly complex forces that are at work making the moral and religious character that is developing under his very eyes. It indicates that we are, in our Sunday-school classes, touching at a single point only or, at most, at a few points the stream of impressions, the many-motived life forces that are contributing to the emergence of a personality. Does it not indicate that our task is a larger one than we are accustomed to think? Must we not in some fashion get into the whole current of this boy's, this girl's life so as to permeate the whole with religious significance? Can we capture the youth's ideals, stimulate his emotions, and help him wisely to

[1] A still wider inquiry is found in the Cleveland survey, which will supply some of the elements lacking in the above records.

choose his standards unless we become, not merely his instructor, but genuinely his comrade, his confederate in all the enterprises of his life—his school and studies, his work and play, his building and experimenting, his reading and his "movie" craze? Only as we learn to know his inner needs and desires and participate in his victories, his defeats, his problems, and his longings can we become in any true sense his spiritual leaders.

4. Physical growth. Look now at the boy and the girl themselves, at their bodies and their minds, as, at about the twelfth year, they pass from childhood into adolescence.

In so far as the child is still a school child, his life appears little different in its outward manifestations from that of the boys and girls whose places have been made vacant by promotion. Yet is life just the same? Is he the same boy, is she the same girl who only a few days ago sat in the lower grades? Is the outlook upon life affected by the twelfth birthday and by the subsequent development in bodily growth, in intellectual quickening, in social expansion, and in inner emotional upheaval?

Despite individual differences certain clearly marked changes are taking place which we must observe. For twelve years nature has been busy maturing a boy or a girl. With decreasing rapidity the body has gone on enlarging itself by multiplication of cells. At first, with astonishing quickness, the baby has grown into the stature of the child. Then a pause has come when, slowly but surely, the child has gone on building up bone and muscle, until at twelve the boy has reached a height of about fifty-five inches, while his sister at the same age has attained a height of about fifty-six inches. But now these children, to play their part in the larger drama of life, begin to grow with amazing rapidity, to shoot up and to thicken out so as to approximate the proportions necessary to adult life. By fifteen the boys have attained 92 per cent of their adult height and 72 per cent of their

weight; at the same age the girls have reached 97 per cent of their height and 90 per cent of their mature weight.

This means that bone and muscle have expanded sufficiently to give the youth new and hitherto unknown proportions. When we recall that between nine and twelve both boys and girls have reached a comparatively stabilized condition—a condition in which balance and poise predominate, when eye and ear, hand and foot, work together harmoniously because during twelve years they have slowly acquired coördination—and then think how the newly attained and entirely unpracticed physical expansion throws coördination out of balance, we need not be surprised that awkwardness, lack of grace, and self-consciousness manifest themselves.

But bodily expansion is, after all, not the whole of the story. Early, in the middle, or late in this period the generative organs begin to grow toward adult size and get ready to function. Pubic hair appears, indicative of adulthood, and restiveness becomes manifest. All the bodily growth just described, as truly as sex development, has been part of nature's program to bring the child to full maturity. Shoulders broaden, hips expand, lungs increase in capacity, and the heart, to supply all this enlarged mechanism with abundance of blood, works overtime, enlarging itself by its own exertions. With boys the larynx grows, and the vocal cords thicken, changing the voice pitch to deep masculine tones. In the intervening stage of change chaos appears in the vocal range, adding to the self-consciousness of the lad.

The body-building process is not complete by fifteen, but, like a new house, the framework is pushed up rapidly, and the outlines of the new structure are soon acquired. In the three years we are considering the boy leaves behind forever his boyhood, and the girl her girlhood. They have been furnished with a new body, with a hitherto unknown instinct, and must learn again to coördinate the new bodily

mechanism. If we adults in the next three years should add from six to twelve inches to our stature, if we should suddenly find ourselves possessed of an entirely new instinct seeking expression, if we should find our voices sliding about in spite of our noblest efforts, and if we discovered that these new experiences had thrown us out of balance, giving us the task of gaining a fresh mastery over our bodies and our minds, perchance we should better appreciate the position of the intermediates. We should be quite as awkward, quite as self-conscious, and, by those who had gone so far past the experience as to forget it, not less difficult to understand.

5. Mental and social development. We have not yet fully analyzed the situation. We have been thinking largely in terms of bodily growth and of the consequent reaction of the child to these new bodily experiences. But something has been going on within—something besides rapid cell development. Keeping pace with this physical expansion are a mental and a social development no less important. The enlarged curriculum of the schools is possible only because of the new mental powers. The days of the limited intellectual capacity are superseded by an era of mental awakening. Association of ideas with each other is more rapidly made, and logical processes can be carried out more readily. Imagination takes new direction. The quest for truth becomes a passion, because the new mental grasp makes possible the exact steps in the reasoning process. Self-consciousness becomes social consciousness; and before this age is passed, the authority of the group is final for one's conduct. "We all do that," or "Everybody does this," or "No one does it in that way" are the phrases that indicate the almost slavish devotion of youth to the social group in which his lot is cast.

The craving for social life expresses itself in two general directions: *First, in seeking the companionship of those of their own years.* Boys find their chums or pals, while girls likewise adopt the same title for their friends.

This distinction exists between the sexes, however—that the boys bind themselves together in groups or gangs, while their sisters are content with the intimacies of a single comrade. The gang is a group of chums held together by group loyalty. The leader of the group is one of the group. Where girls combine in numbers, the ties holding the group together seem to radiate from the leader to each of the number rather than, as in the case of boys, from member to member. Having now arrived at an age permitting greater freedom of action, these youths seek companionships wider than the home circle or the immediate contacts of school life. By a process of social gravitation these groups are formed, cemented together by common activity and common feelings of independence and secrecy. Not to be one of a gang means to be cut off from the commonly accepted form of social living. As we have seen, many of the out-of-school hours of these years are spent in the gang or with the chum, talking, working, playing, building, or roaming the fields and woods if geographical proximity permits. We shall never be able to understand the interests and life of the young until we unravel the mystery of the gang.

A second direction which the social spirit takes is to seek recognition of adult life. To be independent like adults, to participate in the plans of the family, the church, the neighborhood, is the ambition of every wholesome boy or girl. Youth thrusts itself into adult life. No wonder that its inexperience is conspicuous. But only by such sharing can the social nature properly mature, and only so can experience be gained. If, in the midst of such endeavor, the natural timidity of the child is occasionally reflected, no one need wonder. It is a new world into which youth is venturing, seeking to find its way, yet ever aware of its own limitations.

6. The call to leadership. In their perplexity and longing the boy and the girl fasten upon their hero, endowing him with every conceivable grace and charm, hoping

against hope that this hero will deign to look upon them and to reward their fidelity by some token of esteem. In the home and out of it the young during these years covet consideration and recognition from those older, asking that their own expanding powers of self-direction and of serious reflection shall count in the plans of the mature world of which they already feel themselves almost a part.

Here lies straight within his grasp the opportunity of the intermediate worker. The call of youth to share his life with adult life, the demand for a hero, a confidant—the one who shall help unravel the mysteries of life and help him understand himself in his new being and his new relations—is the call of God for intermediate leadership.

Questions

1. How many hours do the pupils of your community spend in the public schools? Get exact information. Observe carefully how they spend the remainder of their time.
2. What physical characteristics mark the intermediates?
3. How does the mental life develop in these years?
4. What differences in social development between boys and girls are to be found?
5. Why must the worker with intermediates be a real leader?

Observation

Consider for three or four days the activities of some boy or girl of twelve to fifteen years of age. Note (1) what he does, (2) his chief interests, (3) his attitude toward home, school, and work. Keep notes upon your observation and compare them with the statements found in this chapter.

CHAPTER II

THE SENIOR AND HIS WORLD

STUDENTS from fifteen to seventeen years of age constitute two quite distinct groups: first are those who, continuing their education, are attendants upon some high school or academy; the second and larger group is made up of those who have left school for work and those who are living at home, dependents upon the family for support. Despite the widespread influence and distribution of free public high schools in our country it is unfortunately true that relatively few American children avail themselves of their benefits. Economic necessity, ignorance, lack of accessibility, result in these opportunities being passed by.

On the other hand, the multiplication of night schools in our cities and the development in the business world of the realization that trained workers are more valuable than untrained have tended to supplement the meager educational training of those who have for one reason or another left the grades. Notwithstanding this, it is safe to assume that the far larger proportion of our youth of the years under discussion are working boys and girls who, having left behind the days of formal education, are now embarked upon some business career. The insistent demand of our factory age is for the services, during the prime of life, of both sexes; and the spirit of independence drives these young workers forth to seek their fortunes in the channels of trade and industry.

1. Workers and high-school students in the department. It is a startling fact, however, that the senior ranks in the Sunday schools are made up predominantly from the smaller group—from those who are still in school. This is in part accounted for by the fact that the foreign-born child or the child of foreign-born parents is more likely

to be a Jew or a Catholic than to belong to a family reached by the Protestant faith. It is also possible that American young people, who have broken with the traditions of educational discipline and so have too meager training to enjoy reading or study, find little in the Sunday school to attract them. Still further, we should not forget the temptation that a free day in the week has for those housed in factory or store for the other six days. Again, it is doubtful if we, who are most interested in making the Sunday school minister to all, have yet discovered the interests of these workers sufficiently to plan our worship, our lessons, and our activities so as to fit their needs. At any rate, for one reason or another, we find that our Sunday-school constituency in the Senior Department is for the most part made up of high-school boys and girls, conspicuous exceptions being found chiefly in our rural churches.

Any discussion of the senior pupil, therefore, will have to divide itself into two distinct parts: first, a discussion of the high-school group; and, second, a discussion of the remaining members. It is well at the outset to bear in mind that these two groups are not by nature different. They are animated by the same natural desires, they are passing through the same physiological development and the consequent psychological and social process. The differences are due entirely to their environment. One group is as good as the other. Both are of equal importance in the eyes of their Creator and in the hearts of their Sunday-school teachers and friends. It is with no attempt to establish superiority or inferiority between them or in estimates of them that one proceeds on this dual basis; rather it is that one may more certainly understand each group and, in consequence, the better minister to it.

2. The high-school senior. What do the high-school boy and girl do? How is their life spent? What are their interests and how do they attempt to satisfy those interests? These are questions of first importance to one who would be the leader of such a group.

Approximately five and one half hours each week day, Saturday excepted, are spent in school. The number of hours does not differ greatly from the time thus consumed in the grades; but the nature of the high-school curriculum and the methods employed are so different that entrance into high school marks a decided turning point. The median age of entrance in one Iowa school was found to be fourteen and nine tenths, which makes the Senior Department in our Sunday schools coincide quite closely with the period spent in this branch of the public school.[1]

King writes:

To many a pupil the high school opens as a new world of mysterious possibilities. This attitude of eager anticipation is well expressed by one student who writes: "I still feel the thrill of expectancy with which, for example, I entered upon the study of Latin. The teacher was the guide. She knew Latin land, and we were eager to follow her through that delightful country. My English work was not a gray monotony of themes. It was colored with the purple of imagination." "It was the greatest event of my life when I entered the academy as a freshman." And yet the transition is often effected with great difficulty. Another says: "It was with a great deal of pleasure that I looked forward to my entrance into the high school. Why I was going I never seriously considered; I just took it for granted as did my parents that I should go through. But my real entrance was far from what I had pictured it to be in my mind. In the grades there had always been a congenial, homelike atmosphere which completely dominated everything; but in the high school I came face to face with an absolutely different environment, and many a time during my first year's work I wished I were back in that dear old grammar school which I had learned to love and to respect!"

Another writes: "After having been the important A Class of the last grade of grammar school it seemed strange to find ourselves submerged in a larger group in high school. One especial difficulty was the getting accustomed to having different teachers for every subject, the getting acquainted with the teachers, and the fear that they might not like us.

[1] From *The High-School Age*, p. 187, by Irving King, copyright, 1914. Used by special permission of the publishers, The Bobbs-Merrill Company.

"I looked upon everything at that time as being *big*. The teachers seemed to me as being very noted and knowing very much, and for these reasons I stood in awe of them. Then, I felt that there was not that close relationship between pupil and teacher there had been in the lower grades. Sometimes I thought the teachers were not very religious because they scolded when I thought they ought to be kind and helpful.

"But when I came to my sophomore year, I looked upon things differently and partly overcame this feeling of awe and timidity. I had more confidence in myself and no longer felt my schoolmates were any bigger than myself. Moreover, I realized that the instructors were not so distant after all; for on several occasions, both in lessons and in programs, were we thrown together, and each time the instructors put forth great effort to show their personal interest in us. . . .

"In spite of difficulty of adjustment when entering the high school I felt a renewed interest in school work. The increased field of work together with the less close supervision made me feel more independence, more responsibility, in regard to that work. . . ."

Another says: "One thing that stands uppermost in my mind was the lack of interest on the part of the teachers in helping the pupil in selecting his course of study."[1]

These reports, from some who have experienced the transition from grammar to high-school grades, clearly indicate the turning point which this experience becomes. Sunday-school workers with seniors should recognize the fact that school now becomes something more, something new and different. It becomes a testing time, bringing to the fore certain mental and moral traits and becoming the environment, mental and social, in which character is being wrought out. The richness of the high-school curriculum, as has already been noted, is made possible by the widening scope of the mental life, while, in turn, the enlarged range of studies tends further and further to widen this scope. The larger freedom of high-school life is possible only because life is achieving freedom; but, likewise, this increased freedom of action is in itself tending

[1] See *The High-School Age*, Irving King, The Bobbs-Merrill Company.

further and further to the achievement of freedom in the individuals.

School is a world in which the enlarging personality finds a sympathetic and well-articulated social and mental complex wherein it may pursue still further its own unfolding. To those who become happily adjusted to its studies, to its close work, to its self-directed clubs and social groups, and to its voluntary friendships and confidences between student and student, and between student and teacher, school life furnishes a fortunate world in which youth learns to live by living.

Obviously the religious teacher of high-school students should know this life—its studies, its social activities, its athletic strivings, its viewpoint. To dismiss the world of the school as merely preparatory to life itself is far from appreciating what is going on, for high-school life has become not preparation for life but life itself, lived in a most intense manner and subject to the pressure of the same emotions and to similar motives and judgments as the world outside the school. For the student must no longer think of school life as filled with books and lessons alone. Rightly or wrongly the day has for the student not alone lessons to learn and to recite but friendships to renew, social adjustments to make; and perhaps the more vital present interest of the school is found in these by-products of school experiences.

Says a Sunday-school teacher:

Every morning as I go into town to my office I know at a certain corner I will be joined on the car by a fourteen-and-a-half year old, tall, bob-haired girl, starting on her way to school. School for her is a kind of duty life has imposed upon her, where, for five and one-half hours each day, not to mention the extras for music, she suffers a restraint not altogether desirable and yet not wholly without some attractions; because it is a meeting place for all her associates—boys and girls—and, more especially, the boys are particularly interesting to her. . . . Each day she has some wonderful and new experiences to relate about one [boy] seemingly quite vital from her viewpoint.

Here we find, not at all uncommonly, the interest in the opposite sex becoming dominant in the school life, vastly more absorbing than book or other interests, athletics excepted, of which this young lady is very fond.

Athletics, capable of efficient organization, often become the chief interest in the lives of students, the day's school work taking flavor from the gymnasium or the baseball or football field. Debates, literary contests, school publications, class elections, and social functions, all enter into what we term "high-school life," each contributing something to experience and character. It is the world for those who have entered in.

The life outside of school is a reflection and an extension of the school experience. The world of nature lures to further exploration, undertaken voluntarily but colored in the process by the knowledge built up in the laboratory or the classroom. If we should list the spare-time activities of these boys and girls, we should find that hunting, fishing, swimming, trap setting, football, baseball, basketball, tennis, building canoes, working with chemicals, making flying machines, cooking, candy making, sewing, knitting, crocheting, and tatting, together with such slight duties as the home demands, are the absorbing occupations.

The sense of independence demands money, as does also the desire to possess what only money can purchase. Hence we shall find that many spend some of their spare time in earning money by means of paper routes, working in stores and offices, collecting accounts, and in various other ways.

We must never forget that the demand for romanticism at this age leads to much reading or to the modern substitute for reading, the enjoyment of the "movie." These two activities must be added to the above before we can get a comprehensive view of the world in which the high-school boy and girl live.

3. The senior in the business world. Quite in contrast to the program already discovered is the life of those

who have left school to enter the business world. It may be that because we too are in that world we think we know quite fully what their lives are like. May it not be possible that our very proximity has spoiled our perspective, and that we need to examine afresh what the experiences of these, our juniors, are?

Those who at this early age have entered the doors of commerce and trade have brought with them meager equipment for their tasks. Their schooling has been truncated at twelve or fourteen, leaving them with a scattered accumulation of information not well organized nor well mastered. This is not the fault of the school system, as many would believe, but the necessary consequence of immaturity. Let the system bear all the blame that is due it, still we must recall that the child in the few years that have passed since it entered school has had to accomplish prodigious things. It is a marvel that so much is done. And if a narrowing of studies be sought in the hopes of greater expertness in each branch, we must balance that advantage against the too meager background of experience obvious in the lives of these pupils.

Be that as it may, here they are, these boys and girls of fifteen to seventeen, seeking admission to business, blessed with bodies expanding into full maturity, brains active and ready for new ideas, and hands unskilled but eager to become skillful. That is, the foregoing is true if they have had good heritage and sufficient food and careful rearing. Unfortunately, too many come from the ranks of those who know not how to feed and rear aright, or, knowing, are too poor to put their knowledge into practice. These latter bring with them bodies needing good food, fresh air, and play, none of which is the business world likely to supply them with in abundance. School has given no expertness which the business world can use, for penmanship has not developed to a satisfactory stage, spelling is still wretchedly mastered, and the hands are untrained to any specific endeavor.

It is obvious that industry, at its own expense, must train these workers to become efficient—a long and costly process. Yet certain advantages accrue both to the business man and to the youth. The mind is plastic and easily lends itself to training, such training in particular as business demands. Short-cut methods in accounting, business forms in the office, machine technique in the factory, store routine behind the counter or in the wrapping room, are all possible upon the basis of youth's teachableness. More than that, the future is before the boy and the girl, a future full of possibilities of promotion, of appreciation, and of success. The four high-school years mean for the business youth four years of preparation in the fundamentals of his life's future work.

When we come to examine the day's work in detail we are confronted with a round of duties, which in time tend to become quite as monotonous and humdrum as the round of school tasks. It is well to remember that enthusiastic participation in each day's undertaking is the best preparation for promotion; but when the relation between the present task and its final completion is far removed; when the sewing of a glove, the knitting of a stocking, the tending of a loom, the wrapping of a package, the collection of a bill, the sweeping of a store, the pushing of a truck, and the final profits of the establishment which mean the success or failure of the enterprise are too far removed to see or to feel the correlation, shall we wonder that the interest flags, enthusiasm wanes, and that the business task becomes a routine from which the young seek release at the earliest possible moment? It is safe to say that, even more than with those in the high school, the day is spent as the necessary drudgery of living while the vital interests of life are found elsewhere. Yet the business hours, because of their very bulk, constitute the major portion of the life of these youths.

How far business shall develop the noblest and best within one is determined by how large self-direction is

possible under the system. For these boys and girls are achieving freedom as well as are their friends in school. In such positions as the merest handworker in a mill or factory little is done to stimulate initiative or to arouse latent possibilities. It is little wonder that many of these workers learn to lead a treadmill existence futured by no promise of large success. On the other hand, many industries are stimulating originality by bonuses for new ideas and giving immediate recognition to those betraying anything that looks like real ability.

Fortunately, on the whole, the business world prefers that its young shall do well, grow in ability and in character, and become in the years before them capable citizens. And it is increasingly apparent that more and more business concerns are taking a watchful and active interest in the lives of their employees, young and old.

Here, then, amid these surroundings, in contact with fellow employees of their own age and older, of their own sex or both sexes, these boys and girls must learn to adjust themselves to social living, to discover the inherent capacities within them, and to gain self-mastery. Their own scant preparation for the task is their greatest handicap. The want of a sympathetic and an understanding leader is their greatest misfortune.

Out of business hours what do they do? For those who wish to go on with their educational preparation there are lessons which consume several evenings of the week; for others home duties take a portion of their time. The remaining hours are theirs to spend as they please; for with going to work comes freedom to go about; and many are for the first time away from home. In the places of employment are congenial companions who are ready to join in utilizing the unused portions of the day. Lacking initiative to provide their own entertainment, many seek relief from weariness and idleness in the "movie," the dance hall, in reading, or in the society of their kind. The gang spirit, as active among the workers as among the

school constituency, displays itself in groups who seek some convenient rendezvous. Athletics come in for a part of the spare hours. Perhaps nowhere does the working boy or girl display a greater paucity of initiative than in his recreations. Commercialized forms of amusement, ready made, prove most attractive and stimulating. The settlement worker and the school teacher who attempt social service of this sort alone know how difficult it is to organize the play life of these young people. "Beaus and clothes" take a large place in the minds of the girls, and it is fair to believe that boys have corresponding interests.

4. The physical and psychological development of seniors. In the preceding chapter it was pointed out that nature had about completed her body-building processes by fifteen. It is necessary to consider what the years before us further accomplish for the young. And here we may consider both classes—worker and high-school student—alike. Foremost is the emotional unrest due to the presence of new powers and the life adjustments that are taking place. This emotional unrest manifests itself in nervous behavior, in giggles and laughter, in boisterous display of self, at times in hysterical tears, in sex consciousness in the presence of those to whom nature is attracting, in tempestuous outbursts of passion, in melancholy brooding, in unbounded enthusiasm of greater or less duration. No one person exhibits all these characteristics, but all are shown by some and more than one by many.

Intellectually the life seeks knowledge, certifies itself of the truthfulness of accepted ideas by experiment, attempts to discover new and different avenues of adventure, tries out various tastes, sights, and sounds just to see what they are like, admires expertness in any line, and seeks to attain such expertness for itself, finds the actual accomplishment of its object a tiresome process, so frequently shifts its activity in consequence, allows its imagination wide range —building its air castles and seeking its knights-errant.

This is the romanticizing period of life, just entered upon

and destined to continue through much of the succeeding department. The range of interest in the opposite sex varies all the way from a diffused interest in boys in general to passionate devotion to the object of its desire. Juliet and Viola, Olivia and Rosalind, were of this age, as well as Romeo and Hamlet.

5. The religious development of seniors. Morally and religiously this is the time of testing conventions, of trying for oneself what the inner meaning of morals and religion may be. It is, too, the time of greatest reverence for conventions, paradoxical as that may sound, when the ritual and the solemn service find a responsive chord in the heart of youth. Now is the time of high resolve with little practice or strength gained by practice to sustain the aspirations. Truly this is the trying time of life, "when a little good goes further for good, and a little evil goes further for evil than at any other period of life." It is the time when the steadying hand of a friend who is older and who knows, who expects the best, yet is willing to trust the inexperience of youth, whose sympathies are broad yet deep, and whose confidence is unshaken though always sensitive to moods and impulses, is most needed and valued. The leader of seniors may become that friend.

Questions

1. Are the larger proportion of the senior members of your Sunday school in school or in business life?
2. In addition to teaching lessons what has the high school of your community done for its students?
3. With how many of your pupils is reading a craze just now? the "movie"? wireless? woodcraft?
4. Do your pupils who are engaged in business show greater enthusiasm for their work than do the high-school students for their task? How do you know?

Observation

Using a boy or girl between fifteen and eighteen, follow the observation suggestions found in Chapter I.

CHAPTER III

THE SIGNIFICANCE OF SEX DEVELOPMENT

As the source of many of the changes that are taking place in the transition from childhood to youth lies in the fact of sex development, it is necessary to come to a thorough understanding of this significant physiological phenomenon, for here is found the key that shall unlock the mystery of all these strange, anomalous contradictions and amazing outbursts so frequently found in the growing boy or girl. It is a physiological fact, primarily, but its influence radiates to every department of life; to the ideas and ideals quite as much as to the bodily habits and emotional reactions. One is hardly prepared to consider the spiritual and moral welfare of youth who is not familiar with the mechanism of nature for producing a man out of the boy or a woman out of the girl.

1. Sex development and bodily growth. The first and most easily observed fact is the close correlation between sex development and bodily growth. The two are so intimately related that we are safe in assuming that sudden increase in growth of the body is evidence of accompanying sex development. Delayed bodily growth is likewise a fair indication of delayed physiological progress. One must keep in mind, of course, that heredity plays a part in the amount of physical growth, and one should reckon the relative bodily expansion rather than the absolute increase in height or weight. It is safe, then, to conclude that sex development is a cause, an effect, or a concomitant of general physical growth. Either the former produces the latter, or the latter produces the former, or both are affected by a common cause. The two go hand in hand, so that whatever affects the one is certain to affect the other. Normal, healthy bodily devel-

opment is the best preparation for the normal, healthy beginning of sex life. Physical or mental stimulants, narcotics, unwholesome diet, insufficient nourishment, lack of exercise, damaging fatigue, or any other factor that devitalizes or stunts the physical organism is certain to react deleteriously upon the ripening of sex functioning.

2 External and internal manifestations of sex development. The second most obvious fact regarding sex maturing is the growth of pubic hair and the increase in size of the external generative organs. These are nature's announcement to youth of a change that is going on within his physical being. The relative suddenness of the appearance of these signs and the rapidity of their development are frequent causes of curiosity in the boy or girl, leading sometimes to morbid and unwholesome speculation, sometimes to unfortunate practices.

These external manifestations of change are followed at a short interval by functioning of the internal sex mechanism startlingly announced to the girl by her menstrual periods, and to the boy, not infrequently, by nightly emissions. What has really taken place is that nature has at last arrived at the time when the body must be perfected to carry on the life processes of the race; to which end the ovaries of the girl begin to exude germ ova, and the testicles of the boy to produce spermatozoa for their fertilizations. These internal glands have lain dormant until now. But with their growth and functioning has come a new day in the life of the child.

3. Sex instruction and training. Such has been the ignorance in the past that this momentous change has come upon our pupils unawares, and, uninstructed by father and mother, the youth is compelled to face the grave experiences unwarned and uninstructed. From such culpable parental neglect comes untold injury to the growing boy and girl. Often not only physical injury ensues but still more serious mental and moral damage.

Obviously sex instruction is needed. The natural per-

sons to give such instruction are the parents. But, unfortunately, they are often ignorant or, when wise, are not always brave for the task. Long training in false modesty has sealed their lips, and, in consequence, children are left to suffer physical and mental degradation. Some have substituted books for the more practical and efficient personal helpfulness. Such books, however, while furnishing the requisite information, leave the imagination to roam uninterrupted over the emotional excitation of sex imagery. Far better is it to learn of these matters directly by word of mouth from those whose conversation is least stimulating to unwholesome ideas. Until parents have been trained to do their duty by their children, it will remain the task of the public-school teacher and of the Sunday-school teacher to furnish such information as is essential to the health and morals of the rising generation.

We begin to see, then, what sex development really is. It is nature's method for continuing the life of the race. It is physiological development, neither moral nor immoral in itself. It cannot be ignored, nor should its acquirement submit youth to needless anxiety nor to morbid speculation. It is a fact of our physical being, comparable to the function of eating and drinking, with this difference—that the latter is far more a personal and individual matter, while the former is not a personal matter alone but primarily a social matter.

But reproductive development is more than a physiological process. With the dawning of these physical powers comes the awakening of a new instinct. As many studies of child life have conclusively proved, it is not true that interest in sex begins only at the beginning of puberty. But it is at this time the new instinct makes itself commandingly felt. It cannot be put off. And an instinct is more than a physical matter. It involves mental processes as well. Sex enters consciously into our waking and sleeping life and its force is felt in many divergent channels. New sensations are discovered, and new emotions begin

to force their attentions upon one. Though the youth may not be aware of their source, these sensations and emotions pervade the very tissue of his life.

4. Differences between boys and girls. But we must return to the physiological fact of sex and note certain variations. First of all is the difference between boys and girls. In general, girls mature from a year and a half to two years earlier than boys. As general maturity follows coincidently with sex maturity, it follows that girls are in general a year or more ahead of boys of their own ages. "Boys are so silly," one girl put it; and undoubtedly there is on the part of most girls a feeling of superiority of viewpoint. On the other hand, one must remember that the boys overtake the girls in the middle teens, the equality of the sexes being thus resumed. These differences in the progress of development reflect themselves in the points at which social interests are widely divergent and also at the points at which they again draw together. No worker with these years can ignore the natural differences thus accentuated. In programs of recreation and fellowship it is necessary to utilize natural likes and dislikes as they appear. No one can force real coöperation between boys and girls where such coöperation is against the natural propensities of their being. But later it will be necessary with as great precision to reckon with the common interests of both sexes.

But the difference between the sexes does not end with variation as to the age of maturity. Nature has set out to differentiate the sexes, and increasingly we must expect to see the peculiarities of each group make themselves apparent. Says Miss Moxcey:

Up to this time most sex differences in activity between boys and girls are artificial. The average ten-year-old girl who has had a free chance and proper clothing can climb a tree, "skin a cat" as neatly, "chin" a bar as many times—yes, and bat a ball as far—as a boy of the same age. It is not certain that she can throw the ball as far but she can skate as well. Indeed, the fact that they do

not settle questions of superiority in quite as primitive a fashion as their brothers was due, if the testimony of many older girls is not to be barred as unreliable memory, not to any difference in the fighting instinct but to adult authority. There may, however, have been a greater instinctive submission to that authority.[1]

But with the dawning of the new life the characteristics of the sex appear in each group. The boys become more masculine and the girls more feminine. We need not inquire in how far this transition of ideals is determined by nature and how much by environment. It is safe to assert that consciousness of sex tends to draw the two groups apart, and in their separation each is building up those qualities that determine his future outlook. Likely we have in the past overstressed the inherent differences. But when due consideration is given to the influence of Mrs. Grundy, we have to admit that during these years a change, slow or sudden, is going on, the end of which is the larger life of the race.

5. The social grouping of each sex. The contrast of importance to the worker with intermediates and seniors is the divergent ways in which the social groupings are wrought within each group. The boy has his chum and his hero—the former, of his own age; the latter, his confidant, older than himself, embodying all that he idealizes. The girl too has her chum of her own age and also someone whom she adores—a young woman who possesses all the charms and graces that the girl would attain. It is interesting to note that these older personages embody for each sex the peculiar qualities toward which nature is pushing on each person. If it is insisted that the boy previously worships his father as his hero, and the girl her mother as her heroine, it is well to remember that the boy equally admires his mother's qualities and finds in her a confidante more satisfactory to his childish needs than is found in the paternal parent; while, conversely, the girl as fre-

[1] *Girlhood and Character*, Moxcey, page 68.

quently seeks her hero and ideal not in the feminine personality of her mother but in the masculine parent. At this age each sex seeks its ideal in personality endowed with the peculiar ideals of the group. Further:

Before the boy finds life not worth living without the girl, and before he discusses the universe with his one completely understanding chum, during all the vital formative period of early adolescence, first and foremost, the law of the boy's life is loyalty to the gang. Does anything in the girl's life correspond to the boy's gang? . . . A boy forms a gang with other boys, because they want to do something, and this takes coöperation. We are beginning to see that from time immemorial the little girl's education has made her lose some stages from her development. The taboo on active physical play has thrown her back on introspection. . . . She thus becomes engrossed in her own self, her own thoughts, ambitions, and feelings. With these as her primary interests companionship is sought for the purpose of expressing these inner attitudes, and for this one companion at a time is enough; more are embarrassing. . . .

But the raw social impulse of this stage of development is too strong to be entirely submerged. She must have people about her and, at times, plenty of them. Then it is that cliques are formed among several pairs of chums. Under the conditions of its formation the group must needs be small. Habit quickly makes it an exclusive thing, and its pettiness becomes the despair of mother and teacher.[1]

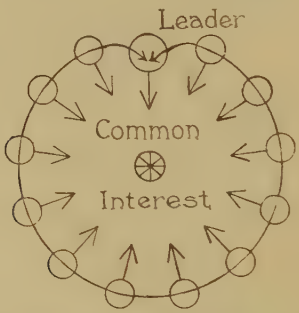
Whether or not Miss Moxcey's explanation of the absence of girls' gangs is altogether satisfactory, one cannot deny the accuracy of the description of the differences manifest between the social life of the teen-age boys and that of the girls of the same age. Unlike the junior boys and girls, whose social experiences parallel each other at every point, the intermediate and senior organizations stand in striking contrast to each other, and all social effort on behalf of this group will need to be articulated according to these differences.

When groups of girls, commensurate to the size of the boys' gangs, are formed under the initiation of a strong

[1] *Girlhood and Character*, Moxcey, pages 109-10.

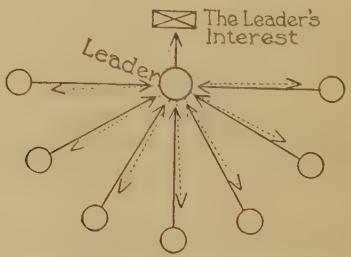
leader, they are held together, as Miss Moxcey has so well shown, by the adhesive power that exists between each girl and the leader; whereas in the gangs of boys the cohesion is found to hold the boys together regardless of the leader. Should the girls' leader disappear, the group will dissolve; while with the disappearance of the leader of the boys a new leader is found, and the spirit of the gang survives such interruptions to its life.

THE GANG'S HOLD ON THE BOY



From every boy to the leader, *via* every other boy. If the leader drops out the solidarity of the gang pushes another leader to the front.

THE GIRLS' GROUPING



From every girl direct to the leader. The dotted lines indicate the weaker, reflected bond of interest of all the other girls in each individual because of her devotion to the common adorée.

For the Sunday-school classes and for the life of the department this all means that the leader or teacher finds among his boys a fairly well-defined social spirit into which he must fit and in which he will find his best opportunities. His class or his department as a whole is a gang, the spirit of which he must learn direct by becoming a member of it, sharing its life, enjoying its fellowship, and creating, for it and through it, its ideals. The teacher or leader of girls of these years will find, on the contrary, that she is called to make a group by the force of her own personality, nor need she be surprised to discover that the *esprit de corps* of the class or of a group of girls in the department is of her own making and depends on her for its very life. She is central as the male teacher is not. He must win his place in the gang; she must make a gang into which to inject her own personality and ideals.

6. Variation within each sex. Let us turn from these differences between the sexes to note certain variations in the developing sex life in individuals. Causes of variation in the time of the beginning of adolescence may be found in three quarters: first, in heredity; secondly, in the physical background of childhood; and, thirdly, in the immediate environment of the youth.

Differences due to heredity—that is, to family, to nationality or race, or to climatic conditions—are totally beyond human control; their interest lies only in the fact that one must reckon with them in directing the lives of the young. Social workers in the foreign quarters have come to recognize these national differences and have learned to throw protective measures about the children of some foreigners much earlier than would be necessary for our own American youths.

The physical background of childhood is a determining factor in timing the developmental processes. A childhood that has been vigorous and healthful, that has been furnished with nutritious food, abundance of water and of fresh air, absence of undue nervous strain, and plenty of

sleep as its daily lot has fortified itself against many of the misfortunes attendant upon changes at this period. Furthermore, such childhood is the best forerunner of normal development out of childhood's estate. Unfortified thus, the body, heavily loaded with the strain of building new tissue, developing new organs, and making new adjustments, finds its resources of nerve strength too severely taxed; and, instead of passing naturally through this experience and rapidly getting the new life established, the physical organism yields a nervous, irritable, and capricious personality.

When one finds such conditions existing among one's pupils one may suspect the cause as lying back in childhood. At least that may be the cause. The corrective is to counteract such bad early living by encouraging normal living, exercise, correct diet, and rest, and by getting the right bodily ideals established. One may find that for such persons the most religious service that can be rendered is in the nature of corrective physical living. For, strange as it may seem, the relation between irritability, nervousness, and caprice, on the one hand, and true, Christlike living, on the other, is physical, and the method of self-control and of spiritual progress is in a large part through the physical substratum.

If the relation between health and happiness is so intimate, what can one say of the foolish excesses permitted those who are in the process of making these physical changes? Throughout our land the high schools lay a heavy tax upon the vitality of youth, yet not too heavy if otherwise the life is wholesome. But in very many cases there is added to or permitted to be added to this tax the drain of music lessons, of dancing, of parties and socials, or of the highly stimulating "movies," until nature rebels. If the crisis is to be passed successfully, if the individual is to be given a fair chance to mature into a sound, healthy person, if his natural enthusiasms are not to be allowed to undermine his vitality, he must be safe-

guarded during just these years. The opportunities for vigorous outdoor living must be multiplied, the risks of overstimulation of the emotions and of the nerve fatigue must be reduced to a minimum, the diet must be wholesome, and rest abundant. Particularly must the physical processes of elimination function freely, lest the poisons tax too severely the already overstrained organism. Least of all should youth be expected spontaneously to care for itself. It feels the thrill of a new life and of superabundant energy. The parent, by wise counsel and restraint, and the teacher, by class comradeship and counsel, must be will and brains for growing youth.

For, after all, normality and health are the desirable objectives during these years. Early maturing has the disadvantage of throwing the maturing body into risks before mind and will have had time to fortify themselves; while a greatly delayed maturing of the body embarrasses its subject by leaving him childish when others of his years have passed on. These changes cannot be willed to suit one's prejudices, but there can be provided a wholesome life that will predispose the individual to normality both as to time of the inception of puberty and as to the development of the body during these trying years.

7. Irradiations of sex. There is a growing conviction that changes of a physical nature have influences far beyond the usual belief. For instance, the high emotionalism ensuing upon adolescence is undoubtedly due directly to this cause. With this and coupled with the wider social horizon comes the romanticizing of youth. The world is made anew. Adolescence is a rebirth of the individual, and in this rebirth the prosaic life of the past takes on new and beautiful coloring. Not only is the opposite sex endowed with qualities never before discovered, but nature not infrequently is seen through new eyes. There is a beauty in the world not seen before. The quickening of the senses and the expansion of intellectual powers likewise arise from the newly developed life. A meaningfulness is found

such as was absent in the objective life of childhood, and self becomes introspective. Moral judgments are sharpened. Religion, already discovered, finds new depths and heights.

The age of conversion, or, better, the times of religious awakening, come just in these years, making adolescence the fruitful period for the religious leader. And the commingling of the various ideals and emotions is so intricate that many a youth is at a loss to know just where beauty or truth or religion or love separate themselves from one another.

Besides keeping the body strong and well, the great end to be sought by every lover of youth should be to keep the emotions and the mind clean through a variety of wholesome objective interests. Athletics, well-organized and wholesome fun, activities of service, all come in for a share in the program. Right ideas and right ideals toward self, toward others, and toward God fortify against many temptations and point the way toward noble living. But these ideals, backed by good health and abundance of wholesome mental, social, and physical interests, are doubly potential. At this age the worst foes to clean living and to religion are bad mental imagery, a devitalized body, and an introspective or self-centered life.

Questions

1. Why is a thorough knowledge of sex necessary to the leader of youth?
2. Why are stimulants, narcotics, or general unhealthy conditions especially disadvantageous just as adolescence is entered upon?
3. What characteristic changes take place at the dawn of puberty? How does sex development differ with boys and girls?
4. Why do girls have fewer gangs than boys?
5. Is good health an objective toward which a Sunday-school teacher should guide his class? Give some good reasons for your answers.

6. How do irradiations of sex manifest themselves at this age?

OBSERVATION

Note the relations of boys and girls of intermediate age; also of senior age. Which group is shy and embarrassed in the presence of the opposite sex? In which group do the sexes mix best? Are groups or individuals of the opposite sex sought?

CHAPTER IV

INDIVIDUAL DIFFERENCES

A TEACHER of pupils of the teen years complained that although he knew the characteristics of the adolescent boy he did not know the characteristics of any member of his class. They were all so different from each other that no generalization, he contended, fitted any of them. This is the truth that all are sooner or later to discover. One who possesses a knowledge of the life and peculiarities of these years is thereby better fitted to deal with youth than one who, unacquainted with these facts, goes blindly at the task. But ere long he will find that, in addition to his general knowledge, he will have to master a knowledge of the peculiarities of each boy or each girl. Generalizations as to characteristics fit the individual much as a suit of clothes made to the dimensions of the "average" boy of fourteen fits the particular fourteen-year-old in your home or in your neighbor's. It is too big in spots, too small in others, and altogether out of harmony with the figure that you are trying to clothe. It is well, therefore, to take time to note in what some of these individual differences consist and to anticipate, so far as possible, the experiences one must meet as he faces the six to ten pupils who will make up his class.

1. Varieties in growth. The first marked difference among pupils is the variation in growth. Somewhere between the eleventh and fifteenth years each normal boy goes through a period of rapid physical development. This well-known fact may be looked for in the life of every adolescent. Frequently it is overlooked that the precise age at which the boy or girl will "shoot up like a bean pole" varies much with different individuals. Here is a boy

who begins his rapid growth at eleven, pauses at twelve, then takes a new start and keeps on growing, attaining his mature height at sixteen. Another in the same class does not begin his phenomenal "sky-rocketing" until his thirteenth year, then, by gigantic effort, overtakes his fellow member at fifteen, continuing his upward towering until his eighteenth or nineteenth year. All sorts of variations as to bodily growth are found in these years. The result is that a group of thirteen- or fourteen-year-old boys or girls standing in a row form a very irregular "sky-line."

One consequence of the variations under consideration is to put the individual in an anomalous light before his elders. One is "grown up" by appearance, yet may be only a boy in age and in his own estimate of himself. Another, delayed in bodily development, is by his experience a man. Those who are older can quickly realize the status of the members of their classes so as not to be deceived by mere size alone; but it is another matter to help the individual to adjust himself to these trying years of bodily expansion. His companions see something "awfully funny" in his elongated frame, in his awkward hands and feet. He becomes "Skinny" or "Bones" or "Spike" and, while attempting to accept the verdict of the group good-naturedly, inwardly wonders why he is not like other boys of his years.

The quick rounding out of the figures of the girls conceals some of these discrepancies, but they are no more alike in bodily growth than are their brothers. Here too we must watch against hasty judgment based upon size. The biggest girl in the class may not be the most mature nor the most womanly. She may be the dullest, the most childish, the least experienced. She may need more cautious handling, more sympathy, than her slowly growing neighbor who has experienced no sudden transition from childhood to adult proportions.

2. Variations in maturity. Of deeper significance, however, than mere bodily growth is the amount of ma-

turity, of sex development, encountered among pupils. One matures early, another late, a difference of as much as four to five years being noticed in the inception of the process. As a physiological fact alone this difference is significant. As one recalls the amount of curiosity aroused by the change from childhood to youth, the temptations to satisfy the curiosity in doubtful ways, and to seek information from questionable sources, it becomes apparent that it does matter tremendously whether maturity comes early, in the middle period, or late.

But, aside from the mere physical fact of maturity, this process affects the whole range of mental life. Physical maturing is the basis of mental maturing, and we may expect the two to go hand in hand. Is it not possible that one overlooks an important mental difference when one ignores progress in the physical maturity of one's pupils? How can one escape the conviction that the little boy among those who have matured is out of place or, at any rate, must receive different treatment from the more advanced? Certainly, as these physical causes of difference among our pupils are discovered, one is less inclined to expect the same results from each, readier to be charitable toward those whose variations are not of their own choosing. Perhaps as one learns to know the inner life of one's pupils one will be able the better to fit his teaching and leadership to their individual needs, to discover the developing personality, and to think less in "mass" terms of the class.

3. Variations in native capacity. No one can be long with growing youths without becoming conscious of native differences in capacity. Supposing all to be advanced enough to be considered normal in their mental attainments, still wide variations occur. Of the subnormal and mentally deficient it need only be said that they require special consideration and such grouping with others of their kind as to prevent their acting as a drag upon the class, on the one hand, and, on the other, to give them every

possible attention and advantage. But normal pupils are bright, mediocre, or dull, and the teacher must take recognition of these differences. The brighter and more forward are apt to monopolize attention and time. They are attractive and respond so quickly to teaching as to flatter conceit. On the other hand, the dull are so slow as to tax most severely his patience. Yet the dull may be, after all, only slow methodical minds, who do not "flash" but who by slow degrees attain such perfection as may be desired. Regardless of the causes of dullness, unless they are removable through better nourishment or physical treatment, these persons deserve one's best skill, lest an injustice be done them. The difficulty of the situation arises and becomes acute as one tries to hold the attention of the brighter minds while waiting and encouraging the mental processes of those who are slow. To recognize these differences and to attempt intelligently to meet the needs of each are the beginnings of real success in teaching.

4. The timid pupil. Nearly akin to what has just been discussed is the art of drawing out the timid pupil; for, as everyone has discovered, some pupils are timid. They may be bright or they may be dull, they may be the older members of the class, or they may be the younger. Their timidity may be constitutional or it may have been induced by too great repression at home or in school. Whatever the cause, there they are to be taught; and as good teaching demands expression from the pupil, these are often neglected for those more ready to answer questions or to take up the discussion and carry it forward. Here, again, is demanded the greatest skill, coupled with profound sympathy. The knowing teacher will discover ways of opening the closed lips, stimulating the mind to self-expression, and, by a look or a smile, by a word of encouragement or a tactful question, will overcome self-consciousness and make easy the difficult process of social living and speaking.

5. Discovering and utilizing capacity. The alert

teacher will also discover latent talents among his pupils which exhibit inner differences of the mind. Aside from the lesson of Sunday the pupils will seek outlet for their energies in social, athletic, and other forms of activity and coöperation. Leaders will be in demand, though all cannot lead. Soon from among the number will be found "some who follow and some who command, though all be made of clay." This indicates differences in initiative in the group, and it may be discovered that those who are less glib in the recitation are the sturdier in executive ability, while the timid in the presence of others may show real initiative in carrying out the plans of the class. The midweek activities—the hikes, the games, the "club meetings," the socials,—become the opportunities for the teacher not alone to discover differences but to utilize the varying abilities displayed. Those who are suggestible may work under direction, while those who are original in their thinking processes may plan better than they can execute. Those who can execute may be poor leaders and deficient in initiative but able to "put things across" with speed and accuracy.

During these very years, when no boy or girl truly knows himself, when the new life forces are surging up, unused and untamed, unrecognized by their possessor least of all, it is the glorious opportunity of the Sunday-school leader to discover the youth to himself, to strengthen the weak spots in his make-up, to draw out the best within him, and to be in such close sympathy that the teacher becomes the youth's second self. All this is delightful but possible only when he studies these individual peculiarities, learns to appreciate them and to discover the means of setting the new personality right in its own eyes and in the eyes of the class.

6. Differences due to home culture. Differences thus far observed have their sources largely, though not entirely, in the natural endowment of the individual. Other variations demand attention—variations that arise from the

environment in which the pupil's life is cast. The group differences that grow out of social or economic stratifications will be discussed later, but now one should look at certain attitudes and opinions that already are found in pronounced forms in the minds of some.

Here, for instance, is a class of six girls, all of about the same age, graded as carefully as at the high school. One comes from a home in which the religious atmosphere is very manifest yet very natural; others come from homes of indifferent religious interest; while the last is from a home totally unfriendly to the church and to religion. These differences manifest themselves at once in the class work. The attitude of the first pupil is sympathetic and full of understanding. Her mind is stored with religious phrases and Biblical imagery. The whole background of her experience predisposes her to faithful, intelligent work and to a ready understanding of the teacher's viewpoint. How different is the last pupil from the one just described! Her whole past contributes little, if anything, to her religious outlook, certainly nothing positive and helpful.

Now, such sharp contrasts are not likely to occur in the same class. But one must ever be on the lookout to see what progress the pupils have made in religious growth and appreciation. It is not a question of having at their tongue tips so much Biblical information, good as that may seem; it is, rather, to discover how far their home and school life, their play and social relations have predisposed them favorably and intelligently toward the work we are to do. Of course, the least likely are the very ones to demand sympathy and help, but that is not the question now. First of all, in justice to the class and to himself, the teacher must know his pupils—*their inner attitudes, prejudices, and mental imagery.* And here are found as great individual divergencies as at any one point in all one's seeking. No wonder there is blundering when it is insisted that the same instruction, measured out in the same fashion, with no recognition of these differences, is

ample for the task. To assume knowledge that has never been acquired, emotions that have never been felt, sympathies that have not arisen, insight that has been impossible, and attitudes toward God and man that have never been cultivated is fatal to good teaching.

What we need is to take stock of each pupil, to learn his capacities, discover his peculiarities, awaken his latent talents, arouse his emotions, create for him situations that shall call forth correct moral attitudes, environ him with right stimulations, open to him the channels of knowledge, and create within him noble desires.

Too long have these youthful pupils been "just boys and girls." Now one must see that they are differing personalities, demanding the keenest understanding one possesses and insisting upon thoroughgoing companionship. Such understanding and such companionship can come only as they are known as individuals.

Questions

1. Note differences in size and in appearance of maturity of four or five boys or girls of the same age. Is the largest the most mature? Does size indicate leadership?

2. How would you treat the brightest pupil? Encourage him? Set him to work? Ignore him in order to help the duller ones?

3. Is timidity a sign of dullness? of brightness? of self-consciousness? How may the timid pupil be helped?

Observation

Observe a teacher with his class to see: (1) how he handles the timid and dull pupil; (2) whether the bright pupils monopolize his attention; (3) if each pupil finds himself a part of the group under instruction.

CHAPTER V

GROUP DIFFERENCES

THE old adage "Birds of a feather flock together" furnishes a fruitful text for the discussion of certain phases of the lives of the intermediate-senior pupils. It has seemed wise to point out some of the individual differences likely to be met in association with these young people. It is now time to note certain group differences that must be faced if you would endeavor to classify these same pupils.

1. Grouping by ages. To begin with, it may be said that where the size of the school seems to forbid close grading there must be such easy and natural assembling of pupils as will not completely defeat the ends of good teaching. Schools still exist which try the unfortunate practice of gathering all boys between twelve and seventeen into one class, while girls of the same ages form another. Obviously this range of development is altogether too great to promise much comity of interest. Even though division seems to reduce the class to small proportions, it is better to put all those from twelve to fourteen into one class, those from fifteen to seventeen into another, making four classes in the place of the two.

If the teachers of these smaller groups will study the interests of each class, will attempt to select lessons fitted to the intellectual development of its members, and will devise midweek activities suited to their tastes, a growth in numbers should presently be found, more than compensating for the division. For it must ever be kept in mind that during just these years life is going forward with amazing rapidity, and the older group of boys is far beyond those of the younger age. It is not impossible that the large class made up of miscellaneous ages from twelve

to seventeen is stagnant in its growth for the very reason that the teacher is attempting to do what is obviously impossible—fit his choice of lesson material and his method of teaching to too wide a range of mental powers.

A still further differentiation found most acceptable is to group two years together. Every such step comes closer to the ideal of a thoroughly graded school, which, after all, means only a school that is honestly trying to provide each pupil with what is best fitted to his needs. But, in general, the self-evident fact remains that between these two extreme ages there are at least two separate groups quite distinct from each other. Nor need be repeated again the peculiar characteristics of each group; the contrast most obvious is the wider range of interests and the greater acquirement of self-direction in the older boys and girls. For everything that has been said upon this point concerning boys is equally true regarding girls.

2. Sex grouping. A second outstanding group difference is determined by growing sex-consciousness. Without repeating the details of sex differences arising during these years, manifesting themselves in many ways, let it be noted that here there is every reason for keeping boys and girls apart in their class work, and no valid reason for ever putting them together. It is not only to satisfy the natural inclination of the sexes to draw apart that such division is urged but in order that personal problems arising from the new social experiences may be given full, sympathetic, and frank discussion.

On the other hand, the commingling of the pupils in wholesome recreative and philanthropic activities is quite as important for their social evolution as is their separation for class instruction. For, after all, as one writer has wisely observed, God has ordered that we live in families, and not in monasteries. But even here, in their recreative life, we shall find the common interests of boys with other boys and of girls with other girls more prevalent than those which draw the groups together.

3. The high-school group. Other groupings that we must observe arise from the nature of our social structure —perhaps we should say, rest in our economic fabric rather than in the pupils themselves. Attention has already been called to the two groups—those who go to school and those who labor, whose native interests are alike but whose acquired interests have diverged widely. It is necessary to look more closely at these two classes.

The first distinction noted is the superior ability of the high-school boy or girl in handling the printed page. Constant practice in reading and daily familiarity with books make words, printed or written, easily understood symbols of thought. To read aloud in class causes no embarrassment; to study the lesson at home is no difficult task, albeit sometimes a reluctant one. To seek outside information from encyclopædia or reference books is not impossible, either because of the labor involved in reading or because of ignorance of how to use such helps.

Furthermore, the high-school student is accustomed to the routine of class work, is every day called upon to recite and to express his opinion, and has by this means gained confidence. Likewise, this practice has given him certain facility of utterance not possessed by his working comrade. All these things put those who are pursuing their educational tasks at an advantage. Is it not likely that school, through its teaching of history and of literature, has given these a wider outlook and increased their stock of knowledge, so that references to passing events, to familiar quotations, to well-known historical personages, become at once understood and appreciated? In other words, the technique of study and of recitation, together with the results of such practice, lie ready to be utilized by the Sunday-school teacher.

It must be still further recalled that these students come in large part from homes of sufficient refinement to value culture and to plan for the educational welfare of their children. No doubt many others would do the same did

economic necessity not compel otherwise. The fact is, however, that high-school students are a picked lot who continue their studies because their parents value schooling. This means that these boys and girls have the advantage over the working group in the environment of their homes. And as only a part of the student life is found in our Sunday schools, we may presume that this portion comes from homes above the average in religious culture.

It is safe to conclude, then, that the high-school group is made up of those who have the technique of education, know how to study and how to recite, and have the further advantage in the home of a constant environment of cultured and probably religiously inclined parents. If the Sunday school is to become a real school, as is so often repeated, then these will find themselves readily adaptable to its ways, while the teachers of these students will find their own work greatly lightened by the preparation of their students.

4. The employed group. The advantages, however, are not all on the side of the students. Business has its disciplines too, and religion is something more than books. First comes the sense of reality which is too frequently absent from high-school work. The boy or girl who has stepped out to earn a living is no longer haunted with the thought that he or she is getting ready to live; life is being lived every day, and the things that are being done and are to be learned are vital things—vital to one's self-support and to one's advancement. Moreover, life is being lived in conjunction with other human beings, in consequence of which moral and religious problems possess a power lacking to those whose lives are more or less secluded.

Again, life by these youths is being passed in groups, most of whose members are adults, with whose viewpoints they are brought daily into contact, whose standards of moral and personal living are ever vividly before them. No one who has dealt with the street urchin or with those

whose lives have been cast where wit is necessary to success need be told that these boys and girls are old for their years, able to "shift for themselves," before the age of one whose life has been determined for him. What they lack in breadth as compared with their student friends they frequently compensate for in quickness of perception and in penetration beyond the artificial and the unreal.

5. Adjusting the department to these groups. Keeping in mind that all shades of differences exist in the members of each group, what is the worker with intermediates or seniors to do? How far shall he take recognition of these group differences, wrought out of our economic life?

Inasmuch as each group has its own interests and its own kind of life, it would seem but wise to separate the groups for teaching as much as possible. One advantage of such separation is better selection of lesson material to fit the needs of the group. Such selection comes in two directions: first, in the choice of textbooks that are verbally adapted to the group it has been found that the working boy requires a more restricted vocabulary and a narrower range of historical and literary allusions; secondly, in the topics and subjects for study one needs to consider the moral and religious atmosphere of the working group and to seek such material as shall compel interest and stimulate real thinking. Lessons prepared for high-school students are not wisely adapted to the needs of those whose days are spent in acquiring not knowledge but primarily wealth. Just as truly as the high schools of our land have discovered that the curriculum must be fitted to the need of groups among their student bodies, so in these departments such lesson material must be found as shall meet the requirements, intellectual and religious, of the students.

A second advantage in such segregation of these groups is found in the common interests of those in the same group and the unlike interests of industrial and school pupils. Clothing, speech, free time for recreation, and types

of "good times" are likely to vary to an extent that would defeat attempts to coalesce the groups.

The objection most often raised to such segregation program is that it tends to increase still further the social cleavage of our land. It is essentially undemocratic. The better plan, say such critics, is to throw those of diverse social or economic strata together, thus cementing the social body more firmly. Unfortunately, it is necessary here to meet a condition, as one of our Presidents said of statesmanship, rather than a theory. What is endeavored in these groupings is to give each group a fair and an equal chance. The Sunday school cannot do the work of the public school, nor is it responsible for the intellectual shortcomings of some nor for the social precocity of others. Furthermore, one has still to remember that the department as a whole is to function as well as are the classes; and in its functioning, in its worship, its recreation, its service for others, is found a common footing of reverence, play, and service, which shall bind all elements into one Christian whole. Here divergent interests and varying capabilities will be brought together, each contributing to the welfare of all.

Perhaps hitherto too much attention has been paid to the high-school students in the Sunday school, providing lessons readily assimilable by them, thus neglecting the very elements for which the foregoing critics most contend. Is it not possible that among other causes of the neglect of Sunday school by working boys and girls one is to be found in the school's negligence to meet their needs, to recognize their own problems, and to discover their genuine interests? It is essential, therefore, to study each group as a group, perceive its interests, know its environment, analyze for it its life, and be able to minister to its needs.

6. The rural boy and girl. A still further group demanding attention is made up of the youths who remain on the farm. Many farmers' sons and daughters during these years leave the homes to make up the groups already

considered. Some come to the city to study, taking advantage of the better educational facilities there found. Others seek employment in the industrial centers, in factories, stores, or offices. But the larger number are still found on the farms. These vary in their educational progress all the way from the grades up to the students in the county high schools or in the near-by city schools or academies.

Once again let it be noted that these boys and girls have the same natural interests as their brothers and sisters in the cities. Differences arise entirely from their environment. On the one hand, as a whole they are less advanced in technical education, due to the poverty of educational advantages in the rural sections. Their social horizon is also more restricted. The opportunities for social fellowship, for organized play and recreation, are much less frequent. Further, the ever-repeated revival has put a premium upon certain emotional types of religion which discount the value of religious education, and these boys and girls are already becoming susceptible to such attitudes. The Sunday school has not taken such deep hold in rural as in urban life.

On the other hand, it should be said that rural religion is vital even where its conservatism discourages scholarship; and the family is still central in the religious life of the community. The Bible is revered, and the youth is taught respect for things religious. Moreover, social demands are less insistent and frequent, giving the Sunday school a peculiar social opportunity. Nor should be overlooked the initiative that farm life demands. Early these youths are taught self-reliance. They must meet Nature and learn to deal with her in a practical way if they would "get on." All these experiences develop that individuality that is so refreshing in the lives of country boys and girls.

These considerations indicate that the teachers of intermediates and seniors in the rural Sunday schools must meet problems quite peculiar to themselves. Lesson material must be chosen in view of the educational restrictions

of the pupils. Lessons stressing the social rather than the emotional and personal side of religious life are to be desired. In a group in which social organization and living have been little practiced leadership must be sought most carefully and most diligently developed. Plans for recreation must be attempted again and again before group play and group activity show signs of true enjoyment. The brain must be cudgeled to discover forms of social service, that religion may become truly socialized. And, not least, the religious implication of much that is considered common if not useless must be revealed.

It is true that all this needs doing for the city boys and girls too. There is no denying that. But in the country far more than in the city social religion and expertness in social coöperation are sadly lacking. Before these things can be fully accomplished there is need to go at the task of supplying rural Sunday schools with housing adequate to such a program and of providing lesson material that shall interpret country life to its pupils as fully and as well as does much of the present literature interpret city life to the urban boy and girl. Fortunately, with the rural telephones, better roads, the automobile, better schools, wider distribution of books and periodicals, and the general rise of intellectual and social living, the differences between these youths of the country and those of the city are disappearing; but as yet this element in our Sunday schools is still a group to itself, demanding special attention and consideration.

Questions

1. What reasons can you think of for keeping the sexes apart in the class work? Do the same reasons apply to the social and recreational life of the department?

2. Name some advantages the high-school group possesses for study and recitation. What advantages in the larger experiences of life have those in the working group?

3. What demands does the rural boy or girl lay upon the teacher?

Observation

If possible, visit two classes—one made up of high-school students, and the other of factory or business youth—noting their relative interest, lesson attention, ability to handle the printed page, and to discuss the lesson.

CHAPTER VI

GOD IN THE LIFE OF YOUTH

"So near is grandeur to our dust,
So near is God to man,
When duty whispers low 'Thou must!'
The youth replies, 'I can!' "

Two paradoxes confront workers with youth: First, this is the time of highest moral idealism, of religious conversions, and of gathering into church membership; secondly, it is the time of all others when criminal careers are entered upon. Such astounding divergencies in character-building, coming as they do at precisely the same time, give one reason to pause and reflect. How is it possible that out of the same fountain of youth come waters bitter and sweet?

1. The crystallization of character toward the good. To see more clearly the crystallization of character going on during these years let us look at some data gathered by various investigators. Coe[1] has collected and examined some seventeen hundred experiences of Christian men and women, predominantly men, who have passed the age of adolescence. These individuals are distributed as follows: graduates from Drew Theological Seminary, 776; Young Men's Christian Association officers, 526; conversion cases examined by Professor Starbuck, 51; spontaneous cases, same author, 75; members of the Rock River Conference, 272; Coe's own cases, 84; total, 1,784. Collecting all the ages of conversion or of religious awakening and striking an average, we have sixteen and four-tenths years as the age at which these persons were awakened to a new life which definitely decided their future moral and religious careers.

[1] *Spiritual Life*, Chapter I.

"Billy" Sunday in his campaigns has repeatedly called for show of hands as to the age of conversion, this call resulting invariably in discovering that the overwhelming proportion of those in his vast audiences began under twenty to mold their lives after their conception of the Christian pattern.

Nor must we think that religious awakening is always identified with the revival.

Not infrequently it is spontaneous and altogether independent of revival influences or other pressure from outside. One young lady relates that at the age of fourteen, while she was walking in a neighbor's garden, suddenly the thought came to her that she had passed from death unto life. There were no especial emotional manifestations, yet this event she has always looked upon as a decisive one. In general, at this age the child's ordinary religious customs and beliefs assume some new aspects. They become matters of greater moment, more vitally interesting, more full of feeling. The ordinary services of the church or the ordinary acts of devotion may become fraught with the most weighty import.[1]

These cases clearly indicate that, so far as they are concerned, a definite and conscious crystallization of forces making for good character was going on in these years. Have we as clear indication of a parallel precipitation of the evil forces that go toward the making of an antisocial and evil character?

2. The crystallization of character toward the evil. Dr. Healy, who has made a close study of more than a thousand delinquents in order to understand the factors that entered into their delinquent careers, has found that in large part these offenders began their unfortunate practices in their youth.[2] They may not have become actual delinquents in the technical sense until after their majority; but as Dr. Healy has set about attempting to unravel the causes of their moral obliquities he has had to go back

[1] Coe, *Spiritual Life*, pages 49, 50.
[2] *The Individual Delinquent.*

and retrace their youthful careers, finding therein, more frequently than not, the seeds of later derelictions. After deducting all those whose delinquencies root primarily in absolute mental subnormality we find those whose normality should have promised usually good conduct taking their first downward step in the very years under consideration.

All that is attempted by the foregoing illustrations either of early and youthful bent toward religion and higher moral attainment or toward immorality and delinquency is to show that these are pregnant years for the moral and religious future of the race. If it is argued that in either direction extreme cases have been taken—in the one those which have eventuated in specially religious personalities, in the other those which have passed considerably from the paths of rectitude, if not entirely beyond the pale of the law,—it may be replied that the choice makes no difference with the point involved. Those are decisive years, whether the decisions are more or less dramatic. Even those who have slipped quietly out of childhood into maturity with no apparent stress or strain in the moral and religious development look back upon these years as the period when characters were in incubation, when they and their youthful companions began to make choices that in the intervening time have determined the varying careers that have ensued. They were years when habits were being fixed, moral viewpoints established, companionships determined, ideals discovered. Those whose memories are good are in large numbers able to cite certain turning points, milestones in their development when the forming of a friendship, the reading of a book, the meeting of a temptation successfully or unsuccessfully, the change of a residence and the reaction to a new environment, or the seeming accidental situation awakened new moral and religious life or, on the contrary, became the means of deadening one's finer sensibilities or the indulgence of desire unwholesome to the future moral life.

3. How character is formed: habit. That these are formative years, morally and religiously, that during this time crises may arise—indeed, are likely to arise—leading to the making or the misshaping of character, all will likely agree. The leader of youth may perceive that this is the time of opportunity, that these days are in a special sense fraught with spiritual significance and destiny. But is it clear how he may work with God, with nature, and with the personality of the youth himself to the largest and best ends? What is the relation between the orderly processes of habit formation and the explosive emotional readjustment of life's ideals and life's conduct? Is God as truly in the former process as in the latter, and, if so, where? And has conversion a physical, emotional, and temperamental background, or is it "spiritual," transcendent, and unrelated to the rest of the natural life of youth? These are not idle questions, but must be answered in fact if not in words in the kind of efforts put forth on behalf of the spiritual welfare of these early-adolescent boys and girls.

First of all one must look squarely at the facts of moral life. In the chaos that follows upon the advent into adolescence from childhood one of the first essentials is to get right habits fixed. These good habits are the bulwark against the many temptations that assail in later days. Without stopping at this time to ask *how* these good habits are to be formed let us see what habits are especially desirable.

Bodily habits come first. The youth needs to possess himself of such habits of bodily cleanliness, of proper food mastication, of sleep, and of exercise, that the physical organism can withstand the strains, physical and moral, put upon it. Bad physical condition is a large contributing cause to delinquency. Carious teeth send poison through the body; defective eyesight causes nervousness through eye strain; poor elimination causes poisons producing depression and melancholy; underexercise promises devital-

ization and listlessness; narcotics and stimulants share in throwing the physical being out of joint.[1]

Good mental habits are as vital as are good bodily habits. "Lack of healthy mental interests"[2] and "bad mental imagery"[3] are two large contributing factors in delinquency, as Healy finds. The first means that the mind having no healthy interests to focus itself upon is allowed to catch at the first excitement or what promises excitement, regardless of results. For the mind of youth is ever alert to get something out of life. If left unnourished by healthy interests, it will seize upon whatever offers itself. "Bad mental imagery" consists in the tendency of the mind to hold such pictures before it as lead to thieving, violence, and other forms of criminality or of antisocial conduct.

Habits of honesty in property and in speech are likewise essential elements in social living second to none. Failure to acquire those habits militates more than all else against adjusting oneself to the business and social environment in which this age finds itself. Property rights especially are highly respected in our moral thinking, and truthfulness is constantly increasing as a requirement in our social intercourse.

Added to the foregoing are habits of efficiency and self-control. In our present life the determination to "get things done," to achieve, makes attention, application, and quick adaptability to new situations imperative. Self-control is involved in any real success.

For the time one must give up those hair-breadth distinctions between morals and religion. For the world of boys and girls the moral becomes religious, and the religious must become always moral. To help create good moral and bodily habits in youth is not "merely moral" nor "merely physical"; it is true progress in spiritual things. What is sought is a wholesome body as a physical

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[1] Healy, *The Individual Delinquent*, Chapters III, IV, V, Part II.
[2] *Ibid.*, Chapter VII.
[3] *Ibid.*, Chapter IX.

basis for intellectual, moral, and religious living, a mind kept clean and active through healthy mental interests, sincerity in word and deed, and efficiency and self-control.

Such habits do not come in a single day; they are built up slowly through the years of childhood, but they become personal in a new way in the days of youth. Before, one has been directed; now, one must choose for himself. Nor need we forget that these habits are the product of a complicated set of factors. The home life sets its own moral living before the child, and he soon accepts its standards and forms his habits under its tutelage.[1] The community has its standards also, and these are more or less insistent upon moral living. But youth must test those standards of childhood for himself, adopt some, reject others, and habituate himself to what finally become truly his. Need it be said that into the final process enter some of the ideals held before him—ideals that have never been attained but are ever striven for? Or, rejecting these, he sinks to the level more easily attained, with greater or less reluctance.

4. Habits and spiritual living. All this is very commonplace, very well known. Why, then, repeat? Only because it is so often forgotten that contributing to right habits is *just so far* contributing to spiritual development. Let us say it reverently: It is getting God into the lives of these boys and girls. For note that the kind of God we want them to know is a God of order, of cleanliness and nobility, of sincerity and of self-control. *He best knows that kind of God who participates in that kind of life.* Whatever the Sunday school does to cultivate right relations between the young, to inspire clean thinking and wholesome acting, to set personal and social ideals before these young people which shall inspire to higher endeavor *is part of its program of training in religion.* Habits come through repeated actions. Actions are repeated which give satisfactions. Now, it is the province of the Sunday school

[1] *Ibid.*, Chapter VI.

to make right actions, right fun, right social living, right athletics, so satisfying that they shall become habitual. This is not something added to the Sunday-school program to catch boys and girls and hold them in the school; it is part of the plan to work with God in his great enterprise of making Christian men and women.

This means obviously that the Sunday school and its leaders will be most zealous supporters of clubs, recreational programs, athletic contests, and of all other means of wholesome interests and earnest living. The spiritual development of youth is wrought out in attention to the duties and pleasures of home, of school, of the "gang," the club, or the clique, in the choice of amusements and reading. Here he is getting his bent.

5. Character formation through awakening. But this unconscious crystallization of character is not the whole story. Surely the records of conversions, awakenings, storm-and-stress experiences, the quickenings of spiritual, intellectual, and moral life, are too abundant to leave one in doubt. Unfortunately these more dramatic climaxes of character building have demanded undue attention. They have, because of their very unusualness, assumed proportions altogether too great. Not that they have not been pivotal in the individual, but they have been standardized as the type to which all must come. And, more, they have appeared so mysteriously that they have been chosen as the clear indications of the presence of the divine. Now, what are the facts?

First, it should be noted that such awakenings are not confined to the spiritual life, in the narrower sense, nor to the Christian faith, nor to those branches of the Christian Church which demand the conversion experience. They are characteristic of certain types of adolescent and later growth. They cut laterally through all religions among certain individuals during adolescent and later years. They are, however, more common among those communions which specialize in these experiences and, therefore,

may become products of special propaganda. They are found more often among persons of certain temperament and so should be classed with other phenomena of mental life. And, lastly, it should be noted that they are by no means universal even among those in the denominations in which such experiences are capitalized. Many Methodists cannot testify to such experiences, although their lives witness to the fact that they attain true Christian living.[1]

Only one whose mind is warped by theological prejudice can read the accumulated evidence and fail to see that conversion conforms to psychological laws and, consequently, is no more and no less miraculous than the crystallization of character through slower and less dramatic channels. Further, as has been discovered, conversion experience is not unrelated to the will nor to the normal activities of the mind.

The conclusion is obvious, then, that sudden conversion is the normal experience of some adolescent individuals, that its mechanism is according to well-known laws of the mind; that it is altogether absent among others of the same age who pass on to clearly accepted Christian living, and that its presence or absence is more dependent on the temperament and spiritual surroundings of the individual than on his personal deserts.

That God is found in these experiences is not for a moment to be questioned, nor that "spiritual graces" are bestowed through them. That they are pivotal points in the spiritual lives of many cannot be refuted, nor is there a desire to minimize in the least their profound transforming power. But God is not to be found because here is a departure from the uniform laws of the Deity; rather he is discovered, as in the less dramatic building of character, in the spiritual product that ensues. In either case it is the power of moral and spiritual ideas and ideals to transform life and to make it conform to the standards

[1] See *Spiritual Life*, Coe, Chapters I, III; also *The Psychology of Religion*, Starbuck, Chapters IV, VII, VIII, XXIV.

of Christ, to bring the individual "into the measure of the stature of the fullness of Christ," that is to determine whether God is or is not present.

6. Life decisions. One thing, however, must be kept clearly in mind: this is the time of life decisions. Now, the youth must be led to make his own, personal, positive, and conscious choice of Jesus Christ as his Friend and Saviour. Whether this decision is brought about dramatically, with great emotional convulsions, or more deliberately but with an undercurrent of genuine feeling, the decision must be made. For now these boys and girls have reached the age when their natures call them to shape their own lives, to seek ideals, to identify themselves consciously with the persons and institutions that embody these ideals. The tremendous dynamic in their moral and spiritual progress is to be found in devotion to Christ. To him they must be brought to yield voluntarily their finest and noblest devotion. Naturally they will want to identify themselves with his church as a means of bringing about his purpose in themselves and in the social life of this world.

These are years of vital importance to the moral and spiritual uplift of these pupils. The spiritual leader of youth must help them find interests tremendously compelling while they are wholesome and character-forming, establishing thereby good habits of bodily care, or mental activity, and of social enthusiasms. In all this God is in the process. He must also help youth find Jesus Christ and make him the center of their noblest aspirations and the confidant in all their plans. Whether this discovery of the Christ is dramatic, whether the eyes of youth be suddenly opened to see Jesus, or whether he is a growing discovery makes no difference; but it does make a tremendous difference whether or not he is discovered, and whether the life of the boys or girls is made to yield to his leadership. Further, the discovery to become real and potential must be *consciously made* and *publicly revealed* by allying oneself

with those persons and institutions that stand for his cause. In all this, in the growing consciousness of youth, in his social awakening as well as in his moral and spiritual development, God is in the process, revealing himself in the life which is being transformed into the likeness of the Master Jesus Christ.

Questions

1. In thinking of your own experience note the age at which each religious awakening occurred. How far do these experiences confirm what is said in the early paragraphs?
2. If you live in a county seat, you may be able to learn the ages at which various criminals were sentenced. How far do these findings indicate that evil character is crystallizing during adolescence?
3. Name some desirable habits that should be formed during these years.
4. How do religious awakenings tend to crystallize character? Can God be in a process that is natural?
5. Why should life decisions to follow Christ be made during intermediate-senior years?

CHAPTER VII

YOUTH AND THE CHURCH

So closely is Christianity identified with the organized church that attention must definitely be given to the problem of the relation of youth to its membership, its instruction, its institutions, and its life. How does the church appeal to youth? What natural interests seek satisfaction throughout its ministries? How should the church go about the task of answering the religious and social needs of adolescence?

1. The child and the church. In childhood the church is accepted as a matter of fact. The attitude of the child reflects the attitude of the home. If the home is sympathetic toward the church, and the child is reared in the same spirit, the church soon becomes an object of interest. On the other hand, if the family is indifferent or hostile, the church may stand outside the immediate interests of the child. In either case the relation is largely reflected. This does not mean that the relation then existing is indifferent as regards later religious development. Quite the contrary, the attitude in childhood of sympathetic interest or of indifference may in later years color all the relations of the individual. But there is nothing as yet of a highly personal kind.

2. Social impulses and church membership. With the dawning of adolescence there awakens the social impulse. What has been an accepted relation becomes charged with personal significance. The church comes to typify certain religious ideas. The invitation to fellowship with the members of the church becomes a personal invitation. Not infrequently the contagion of the group adds to the weight of the more intimate desire to identify oneself with

those who make up its membership. Others join the church, and as they belong to our group, we too are confronted with the question "Why not I?" The awakening of the social impulse means that one has arrived at the stage at which uniting his individual self with others in a common endeavor is satisfying. One wants to belong to this and to that largely because the "belonging" yields happiness. There is a certain sense of personal expansion in this identification with the larger group. Now, the church, representing to us religious thought and emotion, is the larger group to which attachment is made for the sake of enlarging one's religious personality. Not that the situation is analyzed; we only know at this age that we "want to belong." Perhaps we should be at a loss to give any valid reasons for our joining. Likely a phrasing of the matter, if one were pressed, would be of the conventional sort that has been learned from those older. But the awakening social impulse has swept many into the current of the larger religious group, and this thrill of social contact is what they are content with, at least for a time.

It goes without saying that at this age the "church of our choice" is the only church of which one has any intimate knowledge. We are Methodists, Baptists, Presbyterians, or Catholics because in one of the above institutions we have found the best-known social-religious group.

3. Emotions and church membership. Somewhat above the level of social contagion of the simpler sort is found the tide of religious emotionalism that sweeps many into the life of the church. In this case the new religious life, the awakening, or conversion has given religious enthusiasm a new meaning. One is in love with God and with his people; and as naturally as one turns to one's family for understanding and sympathy in time of trouble or of joy so one turns to the family life of the church to secure the sympathetic understanding of what had just happened within and expresses within its family life the

new hopes and ideals. This gathering with our fellows in religious enlargement is quite as uncritical as was its predecessor. It is likely to come at a little later period of life, say from thirteen to eighteen, but individual differences are so great that no dates can be fixed.

Those who enter into church fellowship in their earlier years, say from ten to eighteen, are most apt to be carried in on this tide of uncritical social feeling. If church membership is delayed, the more critical faculties exercise themselves, and one may ask himself concerning the mode of entering, discover differences in the form of admission that loom large on the moral horizon, question the form of church life and administration, and stumble at credal requirements. Here the problems confronting the youth may be so insoluble that membership is postponed, perhaps indefinitely.

4. Religious fellowship. It is seen then that the church represents to youth a religious-social fellowship entered into because of the rise of the general social demand for fellowship; or because of the more intensely emotional upheaval in the inner life calling for like religious associations; or, at a later period, because critically this institution is believed best fitted to meet our religious needs, intellectual as well as social.

But this word "fellowship" must not be defined too narrowly. In the commingling of two in social intercourse there is the combining of two minds, the joint product being discussion. There is also the warmth we call fellowship if, as is supposed, we have in this intercourse common interests. This warmth is something more than cold discussion. The quality of the intellectual flow is different by reason of this "something more." When one speaks of Christian fellowship one means likewise something more than mere assembling together. True, the fellowship reaches out to embrace all participants in one common feeling that is enhanced by group contagion; it also reaches out to the object of its fellowship and embraces fellowship

with God. This reaching out, this enhancing quality that includes in its feelings not man alone but God himself, is what is sought by many who enter the church to nourish their religious life. When the church ministers in the deeper way to the adolescent he finds in it not only comity of interests but that "something more" which we term fellowship with God. The mystical element, sometimes incorporating the æsthetic, sometimes the intellectual, is part of the satisfyingness found in the life of the church.

5. Church activities and youth. But we must go one step further in our analysis. Youth is eager for action. It is instinctive to put its new life into expression. The church, then, if it would not murder the new life, if it "would not quench the Spirit," is bound to furnish abundance of activity, to give youth real things, worth-while things, to do. Not only in the narrow world of religion itself—prayer, praise, and testimony—but in the wider range of social and philanthropic activities must an adequate outlet for these energies be found. Great at this period of life as is the emotional appeal, the appeal of the senses and of muscular exertion is even greater. However, before going further with this thought, let us retrace our steps a little.

All that has been said implies that the child should emerge naturally into the fellowship of the church, finding therein the environment that he needs for his social and religious nature. Large as is the number who proceed in this fashion, the still larger number never let their religious nature function in this manner. The Sunday school gathers them in, instruction and training of a sort are given; then, at just the time when the larger life should be sought in the church, these boys and girls leave Sunday school altogether. If one would picture the membership of the Sunday school, one would find it not unlike a dumbbell—large at the extremes, that is, the Beginners,' Primary, and Junior Departments at one end, and the young people and adults at the other. Between these two runs a thin

handle. It is evident to the most casual observer that the intermediate and senior boys and girls are not held by the Sunday school. This is just the age when the church, by all the laws of the mental and social life, should make the greatest appeal to the young. Why, then, does the church not hold them? Is it not possible that those responsible have looked upon these years as a time of preparation, an in-between stage, instead of studying how to meet the needs of the teen-age group? Shall we not, perhaps, have to recast our program of instruction in the school, our scheme of recreation and of social expression, and even our plan of organization and of worship so as to incorporate these pupils more completely in the life of the church? Finding, as we do, that by nature boys and girls are ready to go forward in their religious development, what can the church do to help them? Let no standards be set up and then attempts made to bend the young to them, but, rather, let us see what the boys and girls need and, at this trying period of their lives, make it our duty to fit the ministries of the church to them.

6. How to train for church membership. First, the church, through its Sunday school, must train the new generation for church membership. The uniform lessons of the past have practically neglected this important service. The growing intellectual life, the developing social consciousness, and the need for definite personal decision have been ignored, while emphasis has been placed on studies of miscellaneous series of Bible lessons. "Decision Day" has been depended on to do that which requires years of careful instruction in a well-organized program of study. The intellectual background and the developing social awareness have been neglected, while great strain has been put upon the pupil's emotional nature. Every part of a well-developed curriculum should point to a life that is to be self-directed and, by its own choice, made loyal to Jesus Christ and his church. Where pastors' classes have been attempted, the effort frequently has been to do in a few

weeks or months what can be done only by making this class a part of a larger process of preparation for church membership.

Concretely, on the basis of earlier teaching of love and service to God, of knowledge of his ways among the men of the Old and New Testaments, the International Graded Lessons build up the pupil's appreciation of what good character, Christlike character is. Especially is this brought out in the intermediate-senior courses, such as the study of the life of Christ. This is followed by lessons dealing with Christian living, having as their object to ground the pupils in the essential ideals and doctrines of the Christian faith. Thereafter courses dealing with the various phases of Christian service and with more exact and scholarly discussions of Biblical history and literature are means of enlarging the pupil's knowledge and efficiency as a faithful servant of Jesus Christ. Such a series of studies is intended, as one may readily see, to lead the pupil into full and active membership in the church and to prepare him for efficient service therein. This is a significant part of the task of these departments.

The second essential is that the church organize its whole educational program into something like unity. Pupils are confused as they become members of the Sunday school, of the Junior Epworth League, of the Epworth League, and of other societies and clubs, in attempting to understand their relation to each and to the church as a whole. Each group stands by itself, making its own appeal to some interest but unrelated more often than not to the other enterprises. To correct this evil the whole machinery of the church, so far as it has to do with the growing child or youth, needs correlating.

Writing upon this matter, Miss Maus says:

I have tested groups of young people in every section of the United States and have yet to find a single boy or girl in the adolescent years who is being trained to *think* and *speak* in terms of the church. Ask any group of church young people anywhere what organization they think of

when you say *Christian education*, and they will reply, "The Sunday school," or "The church college." Ask them what term they think of when you say *training for service*, and they will respond, "Christian Endeavor," "Epworth League," or "Baptist Young People's Union." Ask them what organization they think of when you say *missions*, and they will reply, "Young Ladies' Circle," "Mission Band," "Triangle Club," etc. In five or more years of testing now the author has yet to hear an individual or a group respond, "The church."[1]

7. The church board of religious education. To correlate these various agencies of the church a board or committee of religious education is needed, made up of the pastor, the director of religious education if there is one, the superintendent of the Sunday school, the presidents of the various societies and leaders of clubs, and representatives, three or four in number, from the recognized official body of the church—the official board or the local conference.

This committee supervises all educational work. It plans the provision for the physical needs of the young, including all recreational work; it plans all programs of study; it passes upon all provisions for worship by the young; it directs and coördinates the work of the young people's societies, classes, clubs, and all forms of societies among the young; it seeks to provide an adequate, coördinated, unified program of instruction, social association and activity for the religious development of the young.

The modern church, as a result of the work of the committee on religious education, presents to all its people a unified, comprehensive *program for childhood and youth.* It sets this program as an integral part of the program of the church, protecting it from invasion and calling for the support necessary to carry it out. It keeps this program before its people. The scheme for childhood and youth is just as much an essential part of the published plan of the church in its "bulletin" as is the period of worship. There is developed thus a church consciousness of the reality of the child's religious life, a recognition of the child as a factor in religious life. And, what is equally important, wherever the plan is intelligently and steadily

[1] *Youth and the Church*, pages 13, 14.

pursued, there is created in the child's mind a sense of *a real and normal place in the life of the church.* This is precisely what the child needs. He must not think of himself as being temporarily tucked into a negligible corner of the church called the Sunday school; he must feel that, through the school as a real part of the church and through all its other youth activities, he really belongs; this is his church.[1]

8. Expecting adolescents to join the church. The third requisite is that the church should *plan for and expect* its adolescents to join the church. This is our country, our America; but at twenty-one we find ourselves members of the civil body as never before. Now definite responsibilities fall upon us. We must assume the obligations of citizenship for ourselves. Just so, the young should be taught to think of the church as their church, to find themselves quite at home in its membership and life. But the time arrives when each for himself must acknowledge his obligations to the institution and to the Master and must assume responsibilities not before shared. Is it not perfectly clear that the church that, year after year, thus ministers to the growing life of its young, organizes the study, worship, recreation, and service life into one complete whole, may reasonably expect to reap rich rewards in "accessions on confession of faith" from this same group, especially if it shall take the trouble to give this natural desire for self-expression through personal identification in the membership of the church a place in the program of the year?

How this may be carried out may vary in detail. One illustration will suffice to show the essential features. For more than a dozen years a pastor has regularly, with the coming of the New Year's season, when resolutions and promises are the order of the day, called attention to the opportunities, the privileges, and the duty of membership in the Christian Church. Backed by a comprehensive program of religious education in his Sunday school and in

[1] *The Modern Sunday School*, Cope, pages 23, 24.

the various societies, he has asked Sunday-school teachers, parents, and others to present the matter of these privileges and duties to the young. He has secured a list of those whose years naturally suggest that the time is ripe for the forward step, and to the parents of these children and young people he has addressed himself, not from the pulpit but personally in the homes. He has called together those who would like to talk over the matter of joining the church and added his instructions to the well-arranged studies of the Sunday school; he has taken time from a busy pastor's life to become thoroughly acquainted with those who come to him. The result has been that never has a year elapsed under his ministry that boys and girls of his church failed to respond to such training and such pastoral oversight. This is far different, as one may easily see, from the hastily arranged and altogether unrelated emotional upheaval called Decision Day.

The fourth requisite is that the church shall utilize the energies and enthusiasms of youth in its life. This is done when the various societies are discovered to be the church at work. It is furthered by giving the youth of the church some official recognition upon all committees involving their immediate interests. For, after all, we grow toward freedom and self-direction by exercising our powers. The self-organized departments and classes of the Sunday school, the self-organized societies and clubs, the self-directed activities of the young, and their active participation in formulating plans as well as in executing them all help toward the end desired. It is not impossible that many a pastor can learn how to make his service of worship as well as his sermon fit the needs of the adolescents by putting them upon his committees on worship and by consulting them freely and frequently about his pulpit ministrations. For, after all, inexperienced as these youths are, they know what pleases and what displeases them, and they are more frank in their commendations and their criticisms than are many of their elders.

It is discovered that the church makes a tremendous appeal to those youths who find in it a real outlet for their social and religious natures and who learn to participate in its life. Many fail to make this connection because it has not been made plain that the various organizations and activities in which youth are engaged are *the church.* Further, there has been failure to provide adequate instruction and proper recreational and social activities to nourish their growing social natures. And, too often, irrational and highly dramatic methods have been used to induce the individual to "come into" the church instead of attempting to help him see the advantages and opportunities for larger self-expression and for service. The life of the church has not been organized to meet the needs of the youth.

With a graded curriculum, with correlated activities running throughout the various organizations, with plans wisely and sanely laid for "opening the doors of the church" to the young, for training them in its life, and for their anticipation in its further development, we shall stop the "leak" that so weakens the forces of Christianity to-day.

Questions

1. Is the intermediate pupil ripe for church membership? Why? Think of his intellectual, his spiritual, and his social interests.
2. Was joining the church in your own case conforming to tradition, satisfying a social impulse, making public a new inner relation, or all three?
3. How does the graded series of lessons prepare pupils for church membership? Mention such courses as are especially helpful at this point, and suggest reasons for your choice.
4. What four requisites belong to a complete program for incorporating the young into the life of the church?

Observation

Make a careful survey of the Intermediate-Senior De-

partment to discover (1) how many are church members; (2) how many are actively engaged in church activities. Talk with the pupils and learn, if possible, if they feel themselves really responsible for the success of the church. Is there a difference between church members and non-church members in their attitude? Submit your findings to the workers' conference.

PART II

MEANS FOR DEVELOPING THE INTERMEDIATE-SENIOR

CHAPTER VIII

THE WORKER'S TASK

WHAT is the task of the intermediate-senior workers who carry the responsibility for the religious education of these youths? In view of the growing lives with which the intermediate-senior worker is confronted, with their common characteristics, their rapidly developing bodies, their awakening sex consciousness, their likenesses and their differences; considering also the church together with its various organizations and institutions; keeping in mind the way that God is operating in building up character and in transforming lives: how is the worker's task to be defined? How may one state the aim? What is the end sought, and how may it be accomplished?

Every reader will say at once that the end sought is Christian character in the pupils. Everything else—Bible study, missionary biography, social or philanthropic class or departmental activities, and worship—is only means to the one end, namely, the development of a Christlike character within each member of the department. But how does character develop, and what are the steps necessary to the attainment of this purpose?

1. How character develops. Character is not a thing. It is a process, a going on, a way of meeting life's situations. It might be called a tendency to grow wise; that is, to think, and to think always more adequately, foreseeing the consequences of action and choosing those lines of action that will accomplish our purposes. But what about these purposes? Where do they come from, and how do we decide which to follow? We have opposing purposes or desires leading us in opposite directions. The vacillating individual who follows now one purpose, now another, lacks something of the stability we feel belongs to the highest type of character. His purposes are not har-

monious. His life is not organized. He has no supreme purpose controlling all the rest. He does not consider ultimate consequences but thinks, rather, of the consequences of each isolated activity he may be engaged in or thinks only of the consequences to himself. We all know the type of man, now happily growing scarcer, that in private life or in church life is all that we could ask for in kindness, gentleness, generosity, but who in business or in professional life follows the relentless policy of cut-throat competition, paying starvation wages, requiring long hours, and employing children to do the work of adults. There is no doubt that this successful man thinks. But he thinks only about means. The ends he is pursuing or the consequences they entail do not occupy his attention. The values he stands for in private life—good will, kindness, fairness, —he repudiates in public life. He is an unorganized or divided personality. He has failed to think about the ultimate consequences of his acts and to harmonize his life according to some purpose which he has deliberately chosen to follow because he deems it to be the highest for him. When a man brings his purpose into the thinking, weighs carefully the relative value of possible ends of action, and its possible consequence, and then, with his whole soul, follows that line of action which will most worthily accomplish what seems to him to be the best, then that man is religious. If the purpose he follows is the Christian purpose, and if the means he employs conform to Christian standards, then he is Christian.[1]

Christian character, then, is the way of meeting the varied situations of life in a thoroughly Christian fashion. It is an attitude—a Christian attitude—established in us, which in every given situation will seek to determine the sort of choice we shall make and the kind of conduct that we shall pursue. It involves thinking, that one may know what is Christian and how each act shall eventuate; it involves habit, that these choices shall have become so established that to do the Christian thing becomes constant and natural; but it requires will also, for these choices must frequently be made in opposition to the more animal and, therefore, more immediately compelling desires. To

[1] *Childhood and Character*, Hartshorne, pages 169-70.

know what is Christian and what is not, to determine to do what is Christian and not to do the opposite, and to accustom oneself to face life's situations in view of this knowledge and this determination is to possess Christian character.

2. The many-sided task. The task before the worker with these pupils, therefore, is many-sided. By some method he must get them to see what is Christian, to discover what Christian ideals and standards are. This is a matter of knowledge, and its acquirement is under the laws of the learning process, just as is the attaining of any other knowledge. Study, discussion, comparison, generalization, must all be employed. The laws of the mechanism of the mind must be used if success is to be won.

But, as has so often been repeated, to know is one thing; to do, another. Doing is determined by our preferences or choices. We do the thing that in the long run we prefer; or, as it is often stated, we do the thing that will give us the greatest satisfaction. If we would choose the Christian standard of action, we must see and feel that that standard will best satisfy us. This means that we must come to prefer it, to love it. So the worker with teen-age pupils must find some means of getting his pupils to love the Christian life. Not only must they know what is Christian, but they must be taught to prefer what is Christian.

But even this is not enough. One may know the violin and its laws of musical production and may love its music better than any other, but one must practice if one would perfect oneself in its art. Christian living is an art, also, though many do not seem to have discovered this fact. The worker with teen-age boys and girls must not only teach them what Christian standards are and inspire them with love for Christian living, but he must give them practice in the art of such conduct if he would have them make their religious life habitual and easy of accomplishment. Moreover, in the actual attempts at Christian living these beginners need much practice and much counsel. Knowing,

feeling, and doing must be worked into a harmonious whole, lest fateful divisions in personality ensue.

3. The threefold aim. Summarized, our threefold aim is as follows:

1. *Fruitful knowledge:* knowledge of religious truths that can be set at work in the daily life of the child now and in the years that lie ahead.
2. *Right attitudes:* the religious warmth, responsiveness, interests, ideals, loyalties, and enthusiasm which lead to action and to a true sense of what is most worth while.
3. *Skill in living:* the power and the will to use the religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of the daily life.[1]

The "fruitful knowledge" must be found in the material of the curriculum, the studies that shall be decided upon for this department. Year by year such courses must be pursued as shall add to the stock of knowledge that the pupils already possess and as shall furnish information needed for their immediate and future life's tasks.

"Right attitudes" must be established through interest that may be awakened in the right upon its presentation in human biographies and in that most intimate and personal life of the teacher and of other Christian associates; and, further, through the satisfactions that are found in doing the right.

The personality of the teacher counts for more than all else. His own life, his own enthusiasm for the Christian life, becomes contagious—the "contagion of character" of which Hillis writes—and if he is a real leader, his viewpoint and ideals are adopted by his youthful companions.

King[2] has given us a series of retrospective visions of various high-school teachers and the effect that they produced upon their students. From among these the following has been taken as indicative of the large place the

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[1] *How to Teach Religion*, Betts, page 48.

[2] From *The High-School Age*, by Irving King, copyright, 1914. Used by special permission of the publishers, The Bobbs-Merrill Company.

personality of the teacher takes in the lives of those who come under him:

"My best teacher was always fair and just, both in regard to our work in class and our conduct in assembly room. She was kind when we tried and made mistakes and never discouraged us by sarcasm; she was always tastefully dressed both for school and for outside affairs. All these characteristics along with her ever readiness to help and encourage in everything that concerned us made her a sort of model for us all. We used to say, 'When I grow up, I am going to be just like Miss L.' "

"The high-school teacher who stands out most prominently in my mind is not the one who taught with the greatest success nor the one who seemed to have the best education; but rather the one who gave us all she had of sympathy and interest. Her subject was English, but she taught us more of humanity than of language forms. There was a depth and a breadth about her that went far toward giving the boys an interest in school life."

"The influence of some of these teachers will have a lasting effect upon my life, and I am sure there are others who will say the same. I well remember the little woman who for three years occupied the principal's chair—small in stature but mighty in moral principle. It was she who set the standard for right doing and good class work and refused to give approbation for those who remained below it."

"As I have mentioned before, there was a certain high-school teacher whom I respected and looked up to as a model of perfection. She made me unconsciously take a greater interest in my work and helped me to build up ideals which I still retain."

One of these days, when we shall be able to parallel these high-school recollections with similar studies from the Sunday school, we shall find that the teacher is the key to interest, to ideals, to enthusiasm, to character building.

Loyalties to the truth and to the institutions that stand for the truth as found in Christ are established in the activities, social and recreational, which the class or department must furnish; and the everyday life of the pupils is discovered to them as furnishing further opportunities for displaying such loyalties.

"Skill in living" must be developed in large part outside the Sunday school. It must be gained in the actual world of school and home, of play and business. But the leader of these youths has it within his power to counsel, to warn, and to guide by his example in working out the ideals established in the school. The hikes, the camping, the recreations, in which he participates with the young friends, and the experiences of the class or department all furnish him peculiar opportunities. Further, he may wisely direct in specific tasks of fellowship or service, of comradeship or of genuine moral discipline, which shall furnish the pupils with real experiments in Christian living.

The fountain of all enthusiasms, of all knowledge of Christian standards, and the key to all such loyalty, since the days of the disciples to now, have been found in personal devotion to Jesus Christ. These are the days when such personal devotions are most easily made, when the entire life responds most gladly to the summons "Follow me." More than at any other time, then, should the religious leader aid in creating actual, sincere attachment between his pupils and the Master. Christ must become the dominant power, the centralizing and organizing force in the lives of these boys and girls. His power to inspire, to control the life to the largest and best ends must be felt, and that power and control must be sought by each.

4. Intermediate aims. The aim as presented above has been summarized for the intermediate worker by the Sunday School Council of Evangelical Denominations as follows:

1. To secure the acceptance of Jesus Christ as a personal Saviour.
2. To cultivate an ever-increasing knowledge of Christian ideals and of the Bible as the source of these ideals.
3. To secure on the part of boys and girls a personal acceptance and open acknowledgment of these ideals in their daily life, through Bible study, prayer, Christian conduct, recreation, and service.
4. To awaken in boys and girls a growing appreciation

of the privileges and opportunities of church membership, that they may come to have a deep and genuine reverence for the Lord's Day and the Lord's house.

5. To secure an all-round development through the cultivation of the social consciousness and the expression of the physical, social, and religious life in service for others.

As the years advance, such changes in aim are necessary as shall fit into the growing life of these youths. The senior years yield added opportunity to test some of the ideals that the earlier years have established. The social consciousness has been organizing itself more completely. Larger initiative and responsibility have come into being and are sensed. Hence, the following statement of aims has been determined by the Council for the senior worker:

5. Senior aims.

1. The acceptance of Jesus Christ as a personal Saviour. (Some may not have made this choice as yet. Others may renew that acceptance on the new plane of their deeper emotional experiences.)
2. The testing of earlier ideals in the light of enlarging experience and the consequent adjustment of life choices and conduct.
3. The expression of the rapidly developing social consciousness through the home, church, and community.
4. The development of initiative, responsibility, and self-expression in Christian service.

6. How personality grows. The personality to be developed during these years is not a "raw" personality, nor is the character altogether yet to be made. Personality has been for twelve years in the making, and character has been forming through the process of choice, conduct, the suppression of this natural inclination, and the formation of that new like or dislike. In this Christian land these pupils have unconsciously caught much of its ideals and, though they have not thought largely upon their life philosophies, they have been "picking up" religious and moral information. Their presuppositions have been established in part, and their attitudes somewhat formed. Moreover, most of these pupils have had definite Christian

teaching in the Sunday school and at home. Already they know what certain of the Christian standards are, though they may not be able to define them. They have discovered that Christians are those who are kind yet just and honest, that generosity and service are appreciated. In a childish way Christ has been loved. The church has represented organized religion. The Bible is the book of their religion. They may and likely have made prayer a fixed habit.

Now, crude as these ideas are, and partly formed as is the character, it is far from zero. Upon these conceptions and misconceptions we must build. This character, already forming, must go on to more perfect development. Because he must deal with this material already wrought upon, the intermediate-senior worker must know something of what has gone before. How character forms and what knowledge is gained during the earlier years of childhood are essentials for further leadership. If the Sunday school has been carefully graded, the lessons well taught, the spirit of worship developed, the ideas of service exemplified and practiced, the task will be far different from that of the leader whose pupils come without any of these acquirements or advantages. For the worker in these departments is only at one point touching lives that flow on. His must be the task to mold a little. The sum total of the characters that are being wrought out is the result of many teachers, companions, influences. But what he does is of tremendous importance and must be done wisely even though quickly.

One who has read thoughtfully the earlier chapters has discovered the forces upon which he can rely in this task of reshaping human character and destiny. These forces include the desire for knowledge; the abounding curiosity which by these years is turned toward causal relations, personal efforts in conduct, heroism, interest in nature and nature's ways, and organization for social achievement. The "gang" is father to the church, the state, and the busi-

ness enterprise in one. Leadership is developing, and the qualities of leadership are richly appreciated. Further, the simple explanations of childhood do not suffice. Realism is giving place to crude imagination, while imagination is going on to give color to social living.

In all this the desire to know, to do, to achieve, to be worthy of praise, to unravel mysteries, and to live with the group is evident. Need anyone point out that upon these very characteristics the worker may rely to arouse interest, to stimulate study, to secure coöperation in his enterprise? He may depend on the social impulse, properly encouraged and exercised, to cement his class together. He may trust the interest in heroes and their moral as well as physical prowess to secure attention for lesson study. He may count upon the boy's or girl's search for the inner meaningfulness of life to give him a hearing regarding its bigness and its mystery. He may depend on the sense of growing personal worth to demand full-sized tasks in thinking and acting. He can trust the new life that is springing up in youth as adolescence passes to its middle period to require an answer to its perplexing but unvoiced question, "What is this world and what is my place in it?" These are not phrases but realities that, in the lives of the young, can be brought to serve, must be brought to serve, the purpose of the religious worker with youth. For it is out of their natural interests as these interests develop and manifest themselves that their acquired interests grow. What is sought is a compelling interest in the Christian life, to which end must be utilized the keen intellectual, social, and emotional powers of the pupil.

What the worker, then, is attempting at this age is to utilize the pupils' experience, their dawning instincts and their interests, to the end that they may develop thoughts, attitudes, and conduct in conformity with Christianity, discover an attractive personality in Jesus Christ, and be prepared to grow further in Christian knowledge and experience.

Questions

1. What is Christian character, and what does it involve?
2. What is the threefold aim of the teacher, and how does he attempt to fulfill each aim?
3. What conclusions may one draw from the "recollections" of one's high-school teachers?
4. State the aims of the Intermediate Department; of the Senior Department.
5. Why must the worker with these pupils know what they have learned in the earlier grades?

Observation

Compare a boy or girl of nine or ten with another of fourteen, noting their interests, knowledge, skill, motives. What progress can you discern in the development of the older? What evidences of the development of personality?

CHAPTER IX

DEPARTMENTAL ORGANIZATION

1. Self-expression through organization and management. Intermediates have reached the age when opportunities for self-direction and self-expression are constantly sought. It is the very life of boys and girls from twelve years and on to do things and to control their own doing. How far shall the organization of the Teen-Age Department take cognizance of this phase of their development?

Before answering that question we shall have to understand quite fully the moral value of self-directed living. We come into the world altogether helpless creatures. We arrive at manhood's and womanhood's estate to find that we are to be self-directing, responsible men and women. Between these two extremes we pass through a period of acquiring freedom. As rapidly as experience gives us a background for judging, and as proper coördination of thinking, feeling, and acting is effected, we find ourselves restive under restraint and demand with greater or less success that the charge of our lives be turned over to us. More than this: we can become free only as we practice freedom. The limits of our freedom at any one point are fairly well defined by our ability to handle ourselves, on the one hand, and by the success we display in fitting into the social life around us, on the other. We are always in the process of achieving freedom.

Now, truly moral living is living happily by self-thought and self-direction in the social group. There can be no true morality where freedom is entirely denied. This means, obviously, that if the Sunday school is to make moral and religious men and women out of boys and girls, plans must be matured by means of which spontaneous moral and religious life may express itself.

The Intermediate-Senior Departments seem to be unusually good places for experimentation in self-directed group living. If the Junior Department has been properly organized, the members already have been initiated into the art of class and department organization, of committee work and group thinking and acting. If not, the beginning of personal and social self-expression should by all means be made now.

Recalling the liberty of action permitted American youth in home and school, one need not be surprised to find considerable initiative manifested among them, especially as the public schools are endeavoring to do away with their former autocracy and to function as schools of democracy. Classrooms have furnished opportunity for discussion and debate, and the athletic field has provided excellent chances for organization and management.

The Sunday school must take cognizance of this developing social consciousness and, in the organization of the department, should plan not alone for direction and oversight but also for thoroughgoing self-direction.

2. The kind of organization needed. What sort of organization, then, is required to meet these new demands? How far shall the pupils participate in the active control of the department?

The kind of organization required will depend in part on the size of the school. In small schools intermediates and seniors will likely be thrown together. It may happen that only two classes will represent these two groups—one for the boys and the other for the girls. In general it may be held that unless there are at least two classes in each department—four classes in all—it is better to maintain an Intermediate-Senior Department than to attempt to sustain two departments separately. For practical purposes it may be advisable to keep this joint relation until six or eight classes are reached. But, regardless of the size of the school, an Intermediate-Senior Department is always possible.

3. A suggestive form of organization. The following is a simple form of departmental organization for an Intermediate (twelve to fourteen) or Senior Department (fifteen to seventeen), or for an Intermediate-Senior, or Teen-Age (twelve to seventeen) Department. The form is not original; it is an adaptation. If desired, a constitution may be formulated and adopted by the department:

FORM OF ORGANIZATION

Officers	*Active*	*Advisory*
	President.	Pastor
	Vice-president.	General superintendent.
	Secretary.	Sunday-school board.
	Treasurer.	Church board.
	Department superintendent, or counselor.	

Committees of the Department	*Name*	*Duties*
	Executive	Usual duties of such a committee.
	Program	To arrange for all departmental sessions except socials. The vice-president is chairman.
	Service	To see that the department and classes have regular and real missionary education and service activities. This committee works in harmony with the Sunday-school missionary committee.
	Recreation	To plan and to see to the carrying out of the recreational and social life of the department, select ushers and "welcome" doorkeepers, etc.

NOTE: The superintendent of the department and the president are *ex officio* members of all committees. Each committee should have a teacher as adviser. The foregoing are the essential committees; others may be added as needed. The departmental superintendent and the teachers are elected by the responsible board of the church or school; the other officers should be chosen by their fellows.

The superintendent is responsible to the administrative head of the school for the execution of school plans and for the success of his own unit in the larger organization. If he is skillful, he will find his chief duty to lie in counseling, advising, and coöperating with his teachers and pupils. Never a dictator but always a wise counselor and friend, he thinks of the welfare of the entire department, plans to increase its size and efficiency, defends his classes from intrusions, seeks new workers for his field, works out with the appropriate committees programs of worship, of recreation, and of service, discovers and corrects maladjustments in the organization, and is the constant inspiration of the entire group. Through reading and observation he has made himself master of the available knowledge regarding his department and through personal contact with teachers and pupils has learned their problems and is ready to help solve them.

The president of the department is officer of the day, its immediate administrative chief, chosen by his fellow pupils and teachers because of his fitness for the task and for the training in leadership which the task will give him. He presides over the departmental worship service and the social meetings of the group, is head of the cabinet (consisting of the officers and teachers of the department) and is *ex officio* member of all committees. The vice-president fulfills the duties of the president in the absence of the latter and, for the sake of training in leadership, sometimes in his presence. As chairman of the program committee he is largely responsible for the training in worship that the department receives. (See Chapters XI and XII.)

The secretary should keep an exact record of the enrollment and attendance of the department, reporting the same to the general secretary of the school and also providing for giving publicity to his own department. The business session of the group may furnish the opportunity for such publicity; charts and displays may be utilized in the department rooms.

The treasurer should keep an accurate record of all offerings, turning them over to the general treasurer of the school, receiving from him in return such amounts for current expenses and service activities as may be agreed upon. All such information of receipts and expenditures should be made public to all members of the department, that giving may become truly educational.

Undoubtedly many will be inclined to question the advisability of placing so great a responsibility upon the young. The truth is that we are only just discovering how well these young people measure up to such demands. This does not mean that unguided boys and girls are able to plan most wisely or execute most perfectly. It is vastly easier for adults to take the supervision into their own hands. But such adult supervision fails to train in self-direction and leadership, an essential part of the work in this department. Experience has taught that youth is far more capable of leadership than we adults have thought, and that those elected to these offices are much more ready to seek and to take advice than we had supposed.

4. The organized class. Each class needs to be constituted an organized group also for training in Christian coöperation. Problems arising within the class, plans for midweek activity, campaigns for membership, and such other matters as belong to class life should originate in and be open for the discussion of each class. A class is "organized to do something. There is no other reason for organization."

The relation of the teacher to the organized class has become clearer with our widening experience. He becomes, because of his own personality, the leader "of the gang," or group. By virtue of his office it is his task to stimulate interest in lesson study, to present the lesson, and to help the class to incorporate in life the truths taught.

What shall be the size of the class, that it may best work out its plans? Because of the social interest of this group a larger number can be handled in this than in the

Junior Department. A group of six or eight boys or girls with common interests and similar intellectual ability is large enough to work very successfully. On the other hand, ten to twelve is not too large a number to work well together if the teacher is able to inspire a real group spirit. The smaller number has the advantage of the closer personal contact, more thoroughgoing understanding, and better class work. The larger group, however, has an advantage in committee work and in midweek activities. Where classes are small the social life of the class will merge more readily in the common interests of the department, whereas the larger classes tend more naturally to build up their own group interests distinct from the interests of the department. Those leaders who wish to keep the department functioning as a whole will find it decidedly advantageous to break up the group into smaller classes.

5. A suggestive form of organization for these classes.

Officers.—President: to preside at all sessions of the class; to be responsible for devotional and business sessions of the class; to be responsible for the order of the class; to close the class session; to give every member of the class something to do.

NOTE.—The teacher and the president are coworkers in both building and using the class. To this end he and the class teacher should have at least one talk each week about the class.

Vice-president (to be found among seniors only): fills the president's office when needed; is chairman of the program committee.

Secretary: to keep full and accurate permanent records of the class. To keep the weekly attendance and report it to the secretary of the department.

NOTE.—The records of each pupil should contain the name, address, age, relation to church, school grade, occupation if at work, date of joining the class and of leaving it, together with the reason for leaving. These records may be in a book or on cards.

Treasurer: to receive from each member, upon entering class, his offering; to keep records of contributions of class; if the duplex system is used, to keep record of pledges and

of payments; to keep the members of the class informed of the objects of their giving and of amounts received and spent; to pass on to the department treasurer the moneys of the class.

Committees.—Executives: made up of the teacher and the officers of the class; to develop the class to the largest efficiency.

Program: in senior classes only; to arrange for the lesson courses for the class; to see that missionary and temperance instruction is given; to arrange for a class program that provides actual training in leadership for the entire group.

Membership: to look up absentees; to seek new members for the class or the school.

Service: to plan the service activities of the class such as result in providing aid to the needy, missionary barrels, etc. (See Chapter XV.)

Recreation: to provide at least once each month for some venture "just for fun." Social and business sessions may be combined. (See Chapter XII for list of activities.)

NOTE.—Every member of the class should be assigned to one of these committees and put to work at once. The committee on recreation is omitted from the intermediate-class organization, the recreational program being developed by the teacher and president jointly.

6. Hints to workers with organized groups. The efficiency of the department or of the class is determined not by the number of officers and committeemen but by the vital interest created. This means that organization must grow up from within rather than be saddled upon the pupils. They must make their own rules and execute them, think out their own problems and solve them, plan their own activities and be allowed to execute them. To do all this the superintendent and teachers will need enough patience and grace to be willing to let the group learn by its blunderings quite as much as by its successes. The fun of the group spoiled because the committee forgot to provide refreshments, an hour of worship made tedious because the vice-president had no program or a poor one, foolish and impossible laws enacted which cannot be executed,—these are the means by which youth learns the better way but also the experiences that try the soul of the Sunday-school

worker. But there is no other way by which religious and social adjustment can be so quickly brought about and life come to its own.

Those who have worked with pupils of this age have found certain things imperative. One is that constant and unremitting effort is necessary to success. However well organized the department or each class may be, the superintendent of the department is the key person in the larger group, and the teacher the key person in the smaller group. By personal solicitation, by advice, by urging, by use of the mail and of the telephone, those composing the groups must be made to feel responsibility, to be pushed into service. Memories are short, and initiative soon exhausts itself in our youth. Counselors and teachers must learn the difficult task of standing back while others do, yet all the time seeing that things are really accomplished.

Another fact emphasized by experience is the need of programs. The tendency, especially in youth, to let things go until the time needed, to put off to-day what can be done conveniently to-morrow, is well known. To let such a spirit dominate is fatal. Nothing must be left to chance: hence the need of frequent committee meetings, of cabinet meetings, of business sessions of the entire class or of the whole department. We have just as good times at the picnic, on the hike, or at the party as we plan for. We shall get in a rut if we are not constantly planning something new. Everlasting vigilance is the price of success, and in this department double vigilance is needed.

A third factor making for success is to plan far ahead. A few months in advance seem to the members of the department too far away to be real and to need immediate attention. Yet Christmas is upon us ere we know it. Easter comes all too soon. Field Day is impossible because it had not been thought of in time. A program of worship, another of recreation, another of service, should all be made out early in the year, subject to such modification as will become necessary. These programs should have in out-

line the chief features to be incorporated in the year's plans, indicating facts, time, and place. To follow such a schedule is to assure success. Without it one is often lost because at the moment, and in the light of to-day's pressing need the larger vision is absent.

Last of all, short terms of office have proved more satisfactory than long tenure. Again, the brevity of youth's enthusiasm is to be taken into account as well as the advantage of increasing the numerical possibilities of leadership through experimentation. It may be that the least likely pupil will prove himself a real master when the chance comes for him to assume responsibility. At any rate, he has his right to a chance to prove himself.

The end of the department and of class organization is not organization, let it be repeated, but the making of character. Therefore, all organization should show fruits in lives trained in service, in leadership, and in character growth.

Questions

1. Why should the pupils of these departments be organized?
2. What officers and committees are needed in the departments? in the classes?
3. Should we permit student leadership at the points where failure seems inevitable?
4. Should we permit mistakes to be made?
5. What relation should the leader sustain to his group? Why the word "counselor"?

Observation

Observe an organized class of teen-age pupils. Does the organization function, or is the president only a "phoney" president? Is the organization on paper only?

CHAPTER X

OUTFITTING THE DEPARTMENT

1. The assembly room. We have indicated the need for certain modifications in the present housing of these pupils. It is highly desirable—well-nigh imperative—that we provide a room for the worship of the group and a separate room for the instruction of each class. The first demand grows out of a recognition of the needs of departmental life. These boys and girls do not want to be considered one with the younger element of the school; they feel grown up and, comparatively, they are grown. The break at twelve is genuine. Social cohesion and intellectual comity of interests make of this group a unit distinct from those below, and their limited experience cuts them off from those above.

Further, the demand for worship as a part of religious training makes necessary an assembly room in which the programs planned by the department can be executed without disturbing the remainder of the school and without being disturbed by the other departments. This room should be light, well ventilated, and in every respect attractive in appearance. The size of the room is determined by the size of the department, but certain well-established rules need to be recognized if one is building or planning to build. The floor space should be such that each individual can have at least fifteen square feet; that is, a room 15 by 30 feet will accommodate thirty pupils. On this basis it is easy to determine the necessary dimensions of the projected assembly room.

Moreover, sufficient light and air are required to give necessary ventilation. Preferably, if possible, two sides should be exposed, so as to allow for light at side and back. If this is not possible, additional window space is required

at the side. A dark, gloomy room is not provocative of the best spirit for worship, and artificial light should, for reasons of eyestrain as well as of economy, be avoided.

The decorations of this room require special care, a happy combination of reposefulness and cheer. For color tones of the wall buff, brown, or green are best. The woodwork should harmonize. Artistic use of colors lends itself to the development of good taste and gives charm to the home of the department.

The furnishings for the departmental assembly room are as follows:

(1) A piano, kept in tune.

(2) A table for the use of president and counselor.

(3) A table or desk for the use of the secretary and treasurer. This table should be near the entrance to the department for the double purpose of distributing class records and envelopes and of enabling these officers to keep oversight of the door in the temporary absence of the welcome committee.

(4) Chairs of comfortable design and right height. These should be free from the floor, that they may be rearranged for socials and other departmental activities.

(5) Pictures. The following are suggested by Athearn in *The Church School:* "The Man With the Hoe," Millet; "Moses," Michelangelo; "Mona Lisa," Da Vinci; "Sir Galahad," Watts; "Christ and the Rich Young Ruler," Hofmann; "The Angelus," Millet; "Frieze of the Prophets," Sargent; "Breaking Home Ties," Hovenden; "The Last Supper," Da Vinci; panoramic view of Jerusalem.

(6) Bookcase. This may be of a design suitable to hold the reference and songbooks of the department and may have in addition, if a desk is not otherwise provided, a compartment for additional supplies and for the secretary's and treasurer's use.

(7) Cloakrack or cloakroom. Preferably the cloakroom should be separate from the assembly room; however, some satisfactory arrangement for caring for the street gar-

ments should be made in the room if not possible elsewhere; and by all means one should see that it is used rather than let the pupils sit through the session with heavy outer wraps upon them. A hat in the hand of an intermediate boy is an excellent weapon with which to hit his neighbor. One preventive of such conduct is to have a place for these missiles out of reach of mischievous hands.

(8) Hymnbooks. These should be kept in the bookcase during the week to be distributed Sunday morning before the school assembles. At the latest they should be handed out by the welcome committee to each person as he enters. Keeping these books in good order furnishes one of the department service activities. The character of such song books is discussed in Chapters XI and XII.

(9) Department records. These should include a card index of all pupils, the cards indicating name, address, age, school grade, or, if at work, the place of business, and such other data as may be needed in the work of the department. This record, unlike the class record, is the permanent property of the department. As pupils are promoted or leave the school, this fact should be indicated on the card, and then these cards should be filed in a permanent case for reference. The "live" cards should be kept by themselves for constant use.

That the department may remember the birthdays of its members a birthday record (card file) may be kept, the names being arranged by month rather than alphabetically. Thus the person in charge will have no difficulty in sending birthday cards or an appropriate reminder at the proper time.

A permanent loose-leaf record book in which to keep the record of all business of the department, including attendance and offerings, programs followed at worship or in recreation, together with the service activities, should also be a part of the equipment of the department. Without such record by means of which one may look back, check up this year's work with last, utilize valuable suggestions

a second time, avoid blunders, and generally keep alive to the development of the departmental experience and progress, one who acts as counselor will have to trust to faulty memory. Exactness in record is always to be desired if real progress is sought.

The secretary and treasurer may keep their records separate from the above book, using for the purpose loose-leaf record books or, better, large filing cards. Every item of receipt and expenditure should be recorded and open to the inspection of every member of the department. Publicity is well not only for its educational value to the givers but also for its reaction upon those charged with public affairs. They are only custodians of others' funds, and it is especially important just at this age that trusteeship should be uppermost in the minds of those elected to office.

2. The classrooms. Turning now to the needs of each class, we are emphatic in repeating that each class needs its own room. It should be a real room, and not a stall. Makeshifts such as that proposed in many modifications of the old Akron plan of Sunday-school architecture are delusions and not to be considered ideal in any particular.

As the classes vary in size, so the rooms will have to vary likewise. The intermediate classes are smaller in general than are the senior classes. The social development of those older demands a larger group for its satisfaction. Hence, while the intermediates number from six to ten to a class, the seniors number from ten to twenty. Floor space in these classrooms must meet not only the requirements relative to proper air capacity but be large enough to admit of a table, around which the class sits, or armchairs, which require more space than the ordinary chair. Ten by 15 feet is too small for the smallest class, and 15 by 20 is scarcely large enough for the older group.

It will demand considerable thought and skill to place these rooms in the ordinary church structure so as to permit sufficient light and ventilation. Accessibility to the assembly room is desirable but not so desirable as com-

modious recitation rooms, for at this age the pupils find moving from one part of the building to another an easy matter. Perhaps we shall find that the easiest solution and the only satisfactory one is to build the Sunday-school building separate from the church altogether, thereby permitting the development of a style of architecture thoroughly adapted to Sunday-school needs. In the meantime a corridor is not an insuperable barrier between classrooms and assembly rooms.

3. The intermediate classrooms. The furnishings of the intermediate classrooms are as follows:

(1) Chairs. These should be of such height as to insure comfort; the simple designs are to be preferred.

(2) A table. This should be large enough to permit each pupil comfortable seating and working space about it. Writing, map drawing, notebook work, the use of stereoscopic views and other pictures, all demand a table. Further, the class spirit develops about the informality and sociability afforded by a common table. With every face turned inward discipline and interest are made easy.

(3) Filing cases. Unless the table is unusually well supplied with drawers, filing cases will be necessary, that each pupil may care for his tools—pencils, pens, crayons, library paste, yet-to-be-used pictures. etc. *A Bible should be in each filing case*, American Revised Version preferred.

(4) Bookcase. This case is for reference books and should be ample enough to care for the filing cases when not in use.

(5) Maps. Maps of Bible lands and of missionary fields are valuable additions to the equipment.

(6) A small hand dictionary is indispensable.

(7) One or two well-selected pictures add to the attractiveness of the room.

The decoration of this room, like the assembly room, should be in good taste. Curtains at windows add materially to its attractiveness and homelike appearance. Flowers, as often as possible, should be provided for the

class hour. Everything that will stimulate and guide the æsthetic sense should be encouraged, for just now youth is emerging from the seeming indifference of childhood to the larger appreciations of early maturity.

4. The senior classrooms. Except for size, these are almost identical with the foregoing. One difference in furnishings should be noted. Seniors prefer the arm- or desk-chair to the table. Especially is this change necessary in the interest of economy of space. If anything except the objectionable lecture method is used, it will be found necessary to have some depository for the pupils' books. The drawer beneath the seat of the desk chairs is a good receptacle for pencils, paste, etc. The desk itself will afford ample room for such constructive work as should be undertaken in class. At the same time these chairs serve admirably as general-utility chairs for socials and other gatherings.

Where chairs are used without the common table, a small table for the use of the class president and the counselor is needed.

5. How to make the most of present equipment. Some reader has been saying: "These are ideal conditions, but what about us who have not and cannot expect to have any such things? Is there nothing for us but to go on in the same old discouraging way with the same inconveniences?"

Certainly there is a better way. But before trying to fix up our present limited quarters, made in a day before religious education was seriously undertaken, it is well to get before our eyes the ideal toward which we are struggling. In truth, and to put it baldly, this tantalizing picture of the ideal has been held up to help us see just how inadequate is our present equipment and how difficult is any thoroughgoing palliative. What is needed, let us say bluntly, is not to fix over the old but to build anew. Basements, disused corners, cubby-holes, and closets can never make ideal classrooms. Too many—alas!—are content to let

things stand as they are, willing to make minor modifications but opposed to such sweeping changes as are demanded by the child life and youth of our churches. In a community of comparative prosperity it is little short of tragic to see the inadequate equipment provided by the adults of the church for their own boys and girls. If one wonders why these same youths leave the church just when, by all the facts of their developing natures, they ought to be most closely cemented to it, the answer may be found in considerable part just here. *We are not willing to invest in young lives.*

But to make some constructive suggestions: First, the one-room type of church if located in a climate not too cold, may expand its building by utilizing Uncle Sam's idea of a hut. A hut designed after those found in the late cantonments may be built by the members of the Intermediate-Senior Department at small cost, much of the material being obtained through solicitation. The assembly room and sufficient class rooms will thus be furnished. The building enterprise will furnish a wholesome outlet to youthful enthusiasm. It becomes a service activity, for the building will be used by others besides those who are building it. The work will develop church loyalty, for every concrete endeavor for the church will increase one's loyalty to the institution. Simplicity of design, modesty in decoration, and comfort in equipment make these huts real additions to the rural church. They may become the center of community service and may develop community spirit. They may easily be transformed into centers for the social life of the church. If the latter is desired, adults will do well to coöperate to the extent of providing such necessary additions as a kitchen and the equipment with which to serve a considerable social gathering. This building, it goes without saying, should be located adjacent to the church.

A second suggestion looks toward the utilization of the existing structure. Curtains and screens will easily divide

the one-room church into a series of classrooms. To be sure, the curtains or the screens are not soundproof but they are eyeproof, and that is a great advantage. By reducing the "general exercises" of the school to about ten minutes' time will be allowed for each department to follow its own program behind the screens—if singing is omitted. As for class work the improvised classrooms serve fairly well.

Certain additions in the form of "wings" may be made to the church structure, thus providing additional space. Denominational boards will furnish drawings showing how such modifications may be brought about.

We must constantly keep in mind that the whole movement toward departmental Sunday-school work is recent, that the machinery for carrying this into effect is only newly organized, and that last of all comes equipment for making effective our ideals and our best efforts. None needs to be discouraged over the present lack of accommodation; only he who remains satisfied with the present inadequacies is to be condemned. The divine discontent with what now is, coupled with a clear vision of what ought to be, is the sure guarantee of new and better things. Making the most of what now exists is the first step toward something better. A clear ideal as to what one needs is the next step. An unfailing faith that the Christian people will provide the better things as soon as they are convinced of their indispensability must bring the better things to actuality.

Questions

1. What should be the size of a room for an intermediate class of ten pupils? a senior class of twenty-five pupils?
2. How should the equipment of an intermediate classroom differ from the equipment for a senior room?
3. What department records should be kept?
4. Should intermediates use full-sized chairs? Should seniors?

5. Mention some works of art suitable for the Intermediate-Senior Department.

Observation

List your present equipment. Describe the room and furniture briefly. Compare what you have with the foregoing suggestions. Is there any way by which your present equipment can be improved? Look carefully over your entire church building and grounds to discover possibilities of improvement. Construct a fairly accurate picture of your needs, being conservative in your planning. Present the statement of "The Needs of the Intermediate-Senior Department of Our Church" at a meeting of the Sunday-school board or the workers' conference.

CHAPTER XI

CHARACTER THROUGH WORSHIP

THE lowest rungs in the intellectual ladder are our feelings. We are angry or pleased, we hate or love, long before our rationalizing processes are brought into play. The easiest way to direct action is to stimulate emotions. These constitute the dynamic of conduct. Emotions thought about, rationalized, and organized become sentiments, now dominating conduct not in an irresponsible, chaotic fashion but as well-defined and powerful directive forces.

To illustrate: The mother's care produces in every normal child a response of love or affection, spasmodic, ephemeral, but instant upon the recognition of some benefit received by the child. With growing intelligence to discover the constant watchfulness and service in the mother's life, this spontaneous and spasmodic outburst of love becomes an abiding sentiment of affection and gratitude, governing the relations between child and parent. Such sentiment, acquired only toward maturity, is the compensation of motherhood. It is emotion mixed with intelligent perception of all that the mother's care has meant in sacrifice and service and a consequent knowledge of responsibility. With all this is commingled an idealism that makes "my mother the best woman in all the world."

1. Cultivating religious emotions. It is a matter of surprise that the intelligent cultivation of the religious emotions should have received so little attention from Sunday-school workers in view of the fundamental place that the emotions hold in shaping conduct. True, the Sunday school has long attempted to play upon the emotions, these attempts ranging all the way from gushing over

the "dear children" to the most lurid and gruesome stories used to "illustrate the lesson." As one Jewish mother who was sending her children to a Christian Sunday school questioned, "Why do they tell such awful stories to my children and send home such terrible pictures?" But intelligently to consider what may be done to cultivate proper emotions regarding God and his work has remained for the present day. For the first time it is being asked, What emotions are being aroused by worship, by teaching, and by personal example? How far do the atmosphere and surroundings of the Sunday-school room or rooms stimulate wholesome, helpful emotional responses? And those activities, recreational and philanthropic, are being sought which shall not only "keep the young folk busy" but shall cultivate right emotional reactions.

For all of life, the play life of the child quite as much as the Sunday-school life, is involved in stimulating the emotions. Every act, we are assured, has its emotional accompaniment. And, as it is acts and thoughts that specifically arouse emotions, one will have to go back to the acts and the thoughts of the pupils if he would cultivate their emotional life. Right acts produce right emotions, but right emotions become the dynamic to produce right acts. This sounds like arguing in a circle; but, on the contrary, our very natures are so constituted that thought, feeling, and action are indissolubly linked together. To think a good thought gives rise to the incipient desire to put the thought in action, to feel the good thought to the doing of it. And, contrariwise, to do a good act enhances the good feeling accompaniments.

2. Religious worship as fellowship. Moreover, to get right relations established between persons the feelings must be cultivated. This cultivation comes about in the process of kindness and service that each shows to the other; but the end of real fellowship is not gained until there is established that *camaraderie*, that understanding and mutual appreciation, which lie outside the reasoning

powers deep down in the affections. In every religion some understanding between the worshiper and his God or gods is sought, some fellowship established. In the Christian religion that fellowship is believed to be most intimate and personal—a fellowship so deep, so profound, that it colors all of life. Christian worship is the endeavor to create and express that fellowship, and its acts are the practices that help to create the emotion involved in it. Other acts help to create these emotions also, as acts of service and the daily life lived in accordance with the God ideals. But worship specifically sets itself the task of creating fellowship emotions. Where these emotions become sentiments governing the whole life they organize and direct the otherwise fitful chaotic emotional nature and thus help to shape the individual's character.

What are these acts that thus create and express the emotional life of religion? It is interesting to note that they are strikingly alike the world over. They are prayer, praise, meditation, and reading; group ceremonies, composed of the items just mentioned and, at times, of sacrifice or other religious customs; oratory and instruction; abstinence; and religious converse. Sometimes emphasis has been placed on one and at other times on another of these "religious exercises"; but all have received recognition at various times and in all religions.

In prayer, from the crudest incantation of the savage to the most highly intellectual petition of the most cultivated, the end has been to put oneself in articulate touch with the Deity, to express one's deepest emotions and to declare one's loyalty and regard. Whatever the objective outcome of prayer, its greatest service is found in bringing the petitioner into conscious union with the desires and purposes of his God. "Not my will but thine be done" is the end of all prayer, a feeling of conscious fellowship with God to the end that his purposes may be fulfilled.

In praise the worshiper lifts his heart, his feelings, in joyful appreciation of the love and care shown by his God.

The end of praise is to express the love and joy that well out of a heart conscious of its benefactions and of the protections afforded it.

Reading and meditation are intended to fix the mind on thoughts of the divine and of his purposes, plans, and goodness, to the end that the life may yield itself in loyal service to his will. On the one side is the desire for better understanding of the purposes of God—an intellectual process—; but on the other is the purpose to surrender the life in joyous accord to that will as it becomes known. This, then, is also cultivation of the feelings.

Group ceremonies tend to enhance the individual's emotions through the fellowship of the group. Group contagion intensifies that which the individual alone feels in less degree. One is caught in the feelings of the group and finds his own emotions greatly augmented thereby.

By oratory the group is carried to new heights of feeling and of resolve, the emotions of the speaker being caught by the crowd and intensified by force of group contagion. Instruction is addressed primarily to the intellect, but the force depended on to put the truth taught into life is the awakened emotions of the audience.

Abstinence is the endeavor to control emotions that tend away from the highest endeavor and, by centering the thought on self-abnegation, to enhance spiritual desires. The extremes to which this has been carried should not blind one to emotional enkindling, which such practices have wrought. In extreme forms abstinence has so weakened the physical organism that overwrought feelings have played queer pranks, creating illusions, visions, voices, and the like. In the saner form abstinence or temperance has become self-control, to the end that the emotional nature might function more rationally.

Religious converse, or testimony, has served to stimulate such verbal expression as should in turn arouse the emotions and thus pledge the will to greater endeavor. It has tended to keep before the mind spiritual ideals and to

warm these ideals over the fires of the heart's expressed desires.

Now, let us be clear at one point. These practices have not grown up because man has said: "Go to! Let us cultivate our religious feelings. Let us pray, that we may feel in touch with God. Let us praise, that we may feel joyful. Let us read and meditate, that we may yield ourselves in loyal service to Him. Let us sacrifice and follow other religious customs, that we may increase our own religious feelings. Let us listen to the religious speaker, that our feelings may be aroused. Let us fast and give our testimony, that we may stir up our emotions." Quite the contrary, these customs grew up every one out of some pressing need which each answered. We needed to ask God's help, and we prayed; our joy overflowed, and we praised. The processes came naturally as our religious natures expanded. But for the present we are looking to see how these acts of worship function and we shall find that their greatest contribution is in the realm of the emotions. They serve to build up, to fortify, and to conserve the emotional life as it expresses itself toward the objects of religious regard.

One's perspective should also be clear. There is danger that religious emotions shall take the place of religious life, that they shall eventuate in a craving for more emotions and for the satisfactions that come from their own enjoyment. Religious emotions and their cultivation are never ends; they are the means to ends, the ends being Christian conduct. How we shall prevent such "short circuiting" of our emotional life we shall see presently. Now it is essential that we discover plainly that to leave the emotions uncultivated is to miss getting at the root of the religious life of youth. The feeling life of boys and girls must be enlisted if we would make religion dynamic in their lives. We must help establish those practices, both in their private lives and in their group living, which shall cultivate and train right religious emotions; for these are the years when the emotional nature is coming to its best,

when for all after years the feelings are to determine what the life shall be. How, then, shall we go about it?

3. Cultivating private devotions. The first task before us is to help the boys and the girls in their own private lives to practice daily religious devotion. This can be brought about most easily by assuming that every well-regulated Christian man or woman has such fixed habits; in other words, by making these practices the most natural thing in the world. Such assumptions come out quite incidentally in class discussion. Reference can be made to famous characters who have been known to acknowledge such practices as necessary to their religious living. Was it not Charles Dickens who said that every night since his childhood days he had repeated the prayer his mother taught him? Is it not known that Lincoln and Lee both resorted frequently to prayer? Examples can be multiplied.

A second essential—or is it the first?—is that the teacher should himself know and exhibit the results of such habits. It is useless to attempt to train the young in ways we know not of ourselves. Such daily strengthening of the teacher's own inner life will consciously manifest itself to the pupils. Not only will his own soul grow, but he will find that his class will become involved in his daily prayer and meditation, thereby augmenting his power in their lives. He will teach of God as one who knows him by personal contact and as a living Presence.

But something more definite is needed even if it seem more mechanical if he would achieve the ends he desires. This is the time of life when rules and regulations loom large, especially if they be self-imposed rules. It will strengthen the purposes of the class jointly to hit upon some plan of action that shall be supported by their mutual purpose and common experiences. If, after mature deliberation and of their own volition, the class can determine upon a definite plan of daily Bible reading and of prayer, if themes for daily prayer can be agreed upon, it will give

this personal devotional life the push of a group enterprise and will fortify it with such definiteness and direction as shall more likely insure success. This plan can well be arranged so as to work in with the lessons; or the pocket Testament can be used, each member possessing a copy and reading and marking it under the direction of the class committee on devotions. Such a program requires that the teacher shall be a party to it. To make it effective he must submit himself to the rules. By so doing he will not only add his moral support to the enterprise but he will be guided in his thinking by the common reading of the class. From time to time he will find it convenient to make reference to their daily devotions, utilizing the Biblical selections in his class discussions. Some of the graded courses furnish daily readings of just this sort that may be utilized.

It may surprise some that in these modern days abstinence should be recommended as a religious exercise for boys and girls. But it should be kept in mind that with the tremendous desire for bodily sensations of all kinds comes as a contrast the desire for self-mastery. Skill, which is nothing more than bodily and mental control, and "hardness" of the body are both sought. One of the best disciplines, and one tending to emphasize the superiority of the spiritual over the merely physical, is found in self-imposed abstinence. This is best brought about and most efficacious when undertaken for a definite end rather than for its own sake. To arise early *in order that* one may find time to keep the class pledge of daily devotion, to go without candy or soft drinks *in order that* the class fund may be enlarged, to walk to school *in order that* the Christmas offering may be increased, to remain away from the movies *in order that* goods may be bought, and time may be had to sew for the children in the hospital, serve the present-day purposes of religious abstinence much better than abstinence for abstinence' sake of the Middle Ages. The results in self-discipline are the same, and the connection between self-sacrifice and service is made.

Closely allied to this are those processes of bodily hardening undertaken because the class has discovered that their bodies are their best tools, more intricate than any automobile and more deserving of care and attention than any machine devised by man. This "temple of the Holy Spirit," this instrument to be used to further God's plans, can be made hardy, ready for any service, or left to become soft, indulged, and petted, and of little use to God or man. Abstinence for better service becomes the keynote of a deeply religious life and is not far removed from the practice of the training table and other athletic interests. This going without stimulants, such as tea and coffee, and, of course, narcotics, becomes deeply religious. Temperance becomes not an incident in the Sunday-school program but vitally grips youth at the most susceptible point—namely, in his desire for supremacy and service.

4. Cultivating devotional spirit in the class. Thus far only the personal devotional life of the pupil has been considered. The efforts of the teacher have been directed to building up the habitual practice of prayer, Bible reading, and abstinence. The class, as a social group, needs also to be trained in their religious emotions. For, after all, the personal lives of its members will reflect the spirit that animates the group; and if the spirit of worship is not here cultivated, it is doubtful if any program of personal living can become effective.

The devotional life of the class must be genuine. It must not be a superheated, emotional atmosphere imposed upon the class by a zealous teacher. It must voice the real life of the class, the real feelings that shall eventuate in real living. If there is prayer, it must voice real needs of those petitioning—better if phrased in the natural language of adolescence than if conventionalized in the terms of adult life. The exuberance of youth may jar upon the conventional thought of the undiscerning, but better the exuberance of youth and its crudities than the falsetto note of insincerity. What is desired is not "devotions" added to

the class teaching but the whole process of teaching, discussion, questions, and prayers shot through with the devotional spirit. Perhaps that phrase needs to be clarified by saying that the "devotional spirit" is no more and no less than the consciousness of the presence of God in the life of the class.

The class is small enough and on a footing of such intimacy as to lend itself to a high degree of social-religious endeavor. Boys and girls are hesitant in declaring their inner religious convictions before others, especially before those of the opposite sex. A little later the young people's society will furnish adequate opportunity for such religious life; but during the intermediate-senior years the smaller group furnishes the social environment not too large yet sufficient for their needs. If the worship life of such a class would be encouraged, a place must be found furnishing some privacy. It is difficult to cultivate prayer life in a room in which every other class is talking; it is well-nigh impossible. It is also very hard to create a spirit of class consciousness and confidence that will permit of the intimacies necessary for the deepening of the spiritual nature. For, after all, the devotional life of the class as well as of the department is dependent upon that intangible something that we call "atmosphere." Interruptions, a nervous, irritable, or unsympathetic teacher, or one devoid of the sense of order and system will "quench the Spirit" in the most hopeful group.

Given an opportunity, what can the class do? It can cultivate the prayer life. Many of the intermediate lessons of the graded series have prayers appended. These can be made class prayers, joined in in concert or led by one of the members. Such printed prayers tend to widen the prayer vocabulary and to furnish the timid a starting point for later development. The skilled teacher, however, will not depend on such set prayers to furnish the needed element. Teaching to pray was one of the duties undertaken by the Master, and these learners want to know how to

pray, though they may not be so bold as were the disciples. Sentence prayers form a good starting point for training in spontaneous audible praying, especially if these prayers come as the natural result of discussion or of need. When the class is alive as to what blessings it wants, it is not difficult to find one who will voice his wish. The teacher must set the example, praying simply and briefly, as he expects his pupils to pray.

Whatever happens, the prayer life of the class must not degenerate into a formal affair. To prevent this the prayer season may come at the beginning, at the close, or, upon occasion, in the midst of the class period. The prayers may be printed, extemporary, or silent. It was a happy moment in the life of the teacher of high-school boys when he had led them along the way of class prayers to the point at which the petitions became the spontaneous outburst of real needs, couched in the everyday language of youth. The class was about to go for a camping trip, and one was sick. He was familiarly known as "Pop." Another, nicknamed "Hop," was addressed by the teacher as follows: "'Hop,' you lead us in prayer to-day. Don't forget 'Pop.'" The petition was worded as follows: "Dear Lord, we are soon to go to our camp. 'Pop' is sick. Make him well, so he can go too. For Jesus' sake. Amen." That was real praying, and it was the result of cultivation.

Such classes are the center of religious converse. We hear repeated regret at the loss of the class meeting and forget meanwhile that we have developed as many class meetings as we have well-taught Sunday-school classes. Here, where the conversation becomes an objective study of religious life, a most happy basis is found for just that kind of personal religious discussion necessary to youthful growth. Instead of the stilted, highly introspective descriptions of inner states boys and girls are led to talk out their own problems as they discuss some religious character or center their attention upon some problem of Christian living. The teacher has that close personal oversight of

his class once sought by Wesley in his earlier gatherings. Discussion stimulates not only thinking but feeling and trains in the cultivation of right emotions. Sentiments are being created which will guide the youth in later life.

It is thus that workers with youth must set out to stimulate an emotional life that shall find satisfactions only in the worthy, the noble, and the good. In the daily life of pupils must be created acts that shall daily stimulate reverence for and love to God; in the class the social life and class discussion must yield not only knowledge but must arouse right feelings toward the Deity and toward our fellow men. How the department as a whole may contribute to the same end will be the next inquiry.

Questions

1. What emotions should one expect worship to arouse?
2. How does each of the following develop religious emotion? Prayer, praise, meditation, group ceremonies, oratory, abstinence.
3. Is arousing the emotions the only end sought in worship?
4. How may private devotional life receive stimulus from the class?
5. Is the practice of abstinence desirable in the young? Is it a means or an end?
6. How may the devotional spirit of the class be improved?

Observation

Learn from your fellow workers what they are doing to promote private devotion among their pupils. Go over the names of the pupils in your own class, attempting to determine who do and who do not practice private devotion. Make frank but courteous inquiries of each pupil in order to correct your estimate.

CHAPTER XII

BUILDING PROGRAMS OF WORSHIP

HAVING discovered how essential is the training of the emotions of the individual and of the class to true religious education, it is now necessary to turn to the department as a whole to see how its worship may function in this endeavor.

1. The value of departmental worship. Many Sunday schools maintain the archaic "opening and closing exercises" reminiscent of the days when grading was still unthought of. First, the schools began to grade their pupils, putting them together by years of age as far as possible. Then a step was taken toward selecting materials for study which were graded to meet the needs of the various age groups. Hardly yet is it perceived that we need to grade worship quite as carefully if the results sought shall be realized. But it has become growingly obvious that prayers, songs, and other devotional acts that appeal to those of mature minds fail entirely to express the religious experience of the younger element of the school.

Even when the idea of graded worship has begun to take hold, a serious handicap is found in the type of architecture of many Sunday schools. The one-room church seems positively to forbid any departmental life, especially such forms as call for music, concert recitation or prayer, or acts disturbing to other departments. Many village and even city churches are struggling with this problem, for let it be remembered that our forefathers built churches primarily for preaching purposes only, with never a thought as to the education of the young. Even where provision is made, our schools are still too often in the kindly but unwise hands of those who can think of a school only in terms

of a group assembled for singing, prayer, announcements, and other forms of mass action. The superintendent of such a school does not see how he functions except as he acts as a "platform man," leading the devotions of the group.

Great as are the obstacles, the day has arrived when something different is needed if our boys and girls are to be trained in real devotion, in genuine worship. If cultivation in reverence, in the finer spiritual perceptions, is as important as many believe; if we are losing something of the pristine sense of the presence of God in the lives of the young, as is frequently implied, then resort must be made at any cost to some remedy. We shall have to build for the young life of the church as generously as our fathers built for the adult life. We shall be compelled to shape our administrative policy so as to give place, time, and opportunity for graded worship.

In the meantime some of the obstacles are not insurmountable. A superintendent can be found who shall apply himself to the whole problem of religious education and who will discover a place for himself in the reorganized school. Unused parts of the present church structure can be brought into play. And where the one-room type prevails, the young people with some financial help can furnish themselves inexpensive quarters, not unattractive, on the unused portions of the church lot. As already suggested, these can be patterned after the Young Men's Christian Association huts used in the national cantonments, constructed at a minimum of cost and with little technical skill. The interior, covered with beaver board, proves adequate and most inviting. During the warm season of the year all nature invites to the out of doors, where, group separated from group, each can carry on its own worship without interfering with the worship or study of other groups.

2. Coöperation in worship. In the life of the departments under consideration it is a first essential that wor-

ship shall truly represent the experiences of the pupils. It must not be something done for them but something participated in by them. To this end the program should originate with a committee on worship chosen from and by the department. The superintendent of the department acts as an *ex officio* member of such as of all committees. This committee should arrange the programs for a month or more at a time, writing it out in detail, including hymns, responsive selections, offering, and story. It should be made responsible for choosing those who shall take any special part in the program. Many of the suggestions must come from the superintendent or from some of the teachers who are to act on the committee, but it will be discovered that the boys and girls are richer in their suggestions than one who has not utilized their help may have thought.

The actual carrying out of the program, the conduct of the worship service, may be placed in the hands of the president or of one who may be chosen for that honor. It may seem impossible that boys or girls twelve to fourteen years of age are capable of presiding at a service of worship, that their youth and inexperience will destroy the very spirit of reverence that is sought. But experience has discovered that these pupils can be depended on to come up to their best; and if the service lacks finish it gains vitality. It becomes theirs in the largest sense of the word. If the social consciousness of the group has not yet developed far enough to warrant such procedure, the counselor will have to assume leadership temporarily until he can develop such group consciousness. But the end of worship in this department is training in worship and the creation of the devotional life, not simply a "beautiful service"; because the members must be brought to take their own share of responsibility for its program and conduct. In all this, no matter how far experience has developed, the superintendent and teachers must be counselors, helping to shape ideals and ready ever to lift a helping hand.

Where the intermediates and the seniors are thrown to-

gether, the problem becomes much simpler; for here are found those from twelve to seventeen years of age from among whom certainly can be selected capable leaders. The danger now is that training in leadership will fall entirely to those older, while the younger and less experienced will be thought too immature to be utilized. Constant alertness will be necessary to discover those growing capabilities that can be put to the test.

3. Contents of the program of worship. The program of worship, conducted either at the beginning or at the close of the school session, consists of the following items: praise, prayer, Scripture selection, story. The arrangement must vary from Sunday to Sunday, but the items mentioned occur in all such programs. Let us see what is included in each.

(1) *Hymns.*—Praise includes both vocal and instrumental music. A piano may be used to lead the singing and to furnish the instrumental prelude. Hymns are to be sought that express the religious hopes, activities, fellowship, reverence, and joy of this group, and they should be found among the substantial and abiding treasures of Christian hymnology. Boys and girls with perverted appetites prefer cake and pie to more substantial food, but their tastes should be trained to wholesome appetites. "Jazz" music is not made religious by the accompaniment of sentimental words. Good music, well sung, has been found to be more satisfying to the young than cheap claptrap. The difficulty has been that the meaning of good hymns has not always been explained while the better music has been murdered in the hands of inexperienced leaders. If the Junior Department has done its work well, the pupils will come to this department with a fair equipment of good hymns learned and understood. This list should be enlarged during the intermediate-senior years. In any event, to appreciate the hymns time will be necessary to create interest by telling the story of some of them and in reading together and interpreting others. Selecting each month a good depart-

ment hymn serves to hold that one in mind long enough to have it fasten itself upon the memory and work into the emotions.

A list of hymns suitable to these pupils follows, all of which may be found in *The Methodist Hymnal* or in *The Methodist Sunday School Hymnal.* The list does not pretend to be complete but merely suggestive of types and qualities desired: "All Hail the Power of Jesus' Name" (both tunes); "Jesus Calls Us"; "O Master, Let Me Walk With Thee"; "It Came Upon the Midnight Clear"; "Holy Night"; "While Shepherds Watched Their Flocks"; "O Little Town of Bethlehem"; "There's a Song in the Air"; "Fairest Lord Jesus"; "O God, Our Help in Ages Past"; "Teach Me, My God and King"; "O Worship the King"; "A Mighty Fortress is Our God"; "O Zion, Haste"; "Hark, the Voice of Jesus Calling"; "Faith of Our Fathers"; "Tell It Out Among the Nations"; "O Jesus, Thou Art Standing"; "We March, We March, to Victory"; "Christ the Lord Is Risen To-day"; "How Firm a Foundation"; "O Jesus I Have Promised"; "Holy, Holy, Holy"; "Love Divine, All Loves Excelling"; "Lord, Speak to Me"; "Jesus, the Very Thought of Thee"; "Who Is Thy Neighbor? He Whom Thou" (tune "Saint Agnes"); "Come, Ye Thankful"; "There's a Wideness in God's Mercy"; "The Spacious Firmament on High."

(2) *Prayer.*—All that has been said concerning encouraging prayer in the class session becomes an argument against prayer in the department sessions. Self-consciousness is too great, and the temptation to priggishness too severe to put this strain on the young. In consequence, much attention should be paid to cultivating the prayer life through the use of printed and memorized prayers. Such prayers may be found in books of prayers,[1] by selecting appropriate quotations from the Psalms, or they may be composed by members of the department or by the teachers. Such practice in prayer writing is most beneficial and results in mak-

[1] *Book of Common Prayer; Book of Prayer* (Philadelphia); *Manual for Training in Worship*, Hartshorne.

ing the prayers themselves seem more the product of the mind of the group.

Extemporary prayers, where used,—and they should be used at nearly every session—should be offered by the adult members of the department, voiced in simple, dignified language but presenting the real needs and feelings of the boys and girls. Too much study on the prayer life of these sessions cannot be given.

(3) *Scripture selections.*—The committee should be encouraged to find and choose the responsive Scripture selections. The Psalms, the Beatitudes, the Ten Commandments, Paul's psalm of love (1 Cor. 13), and other similar selections are suggestive of the sort of material desired.[1]

The story may be nonbiblical, a Biblical tale retold, or a current anecdote used for its value to inspire right thinking and emotional appeal. It should include from time to time missionary, Christian autobiographical, hymnological, and heart-interest themes. The range should be wide and varied. Where possible definite outlet for the emotional interests should be established. For instance, if the story has been about the hospital ward for children, some concrete service should be suggested and followed out by the department. Where missionary tales are involved, some missionary service should be devised. Where personal attitudes are to be established, opportunity for public decision may be given. It is poor practice to arouse an emotion and then let it languish with no objective, muscular satisfaction.

(4) *Order of worship.*—Dr. Hugh Hartshorne suggests that all worship in the departments should be grouped around certain ideas, regard being had for the seasonal interests of the pupils. His outline of themes includes the following items: gratitude, good will, reverence, faith, and loyalty. This list is fairly comprehensive, furnishing a group of subjects that can be worked out in detail according

[1] Used by permission. From *Manual for Training in Worship*, by Hugh Hartshorne. Copyright, 1915, by Charles Scribner's Sons.

to the judgment of the leader. Gratitude centers itself around the Thanksgiving season; good will finds its interest in Christmas; reverence furnishes the emotions a response to the good will of God toward us; faith rounds itself out in the Easter message, while loyalty discovers its nearer incentive in the national spirit of patriotism and, in its wider reaches, in loyalty to all mankind. Other themes may suggest themselves to the worker, such as courage, service, and thoughtfulness or knowledge.

The following typifies an order of service that may be used on any occasion:

Hymn (processionally sung if desired, and if a choir is part of the activities of the department).
Psalm, unison or responsive, the department standing.
The Lord's Prayer or David's prayer, or the department prayer.
Hymn.
Story.
Leader's Prayer.
Hymn (recessionally sung where possible).

This order suggests that a choir is a valued addition to the department, such a choir being determined by the size of the department and the possession of a music leader to train it. While exceedingly desirable, the choir is not essential to worship at this age.

The order of worship also suggests that certain prayers should be the possession of all members of the department as was indicated above. David's prayer, so called, is as follows:

Create in me a right heart, O God, and take not thy holy spirit from me. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.

A suggestive departmental prayer is found in these words:

Our Father in heaven, and living in men's lives to-day, we thank thee for the good gifts that are ours, for health and strength, for friends and home, for our land and the

knowledge and love that we have of thee. Day by day and week by week those gifts remind us of our obligation to share them with others and to make this world more as thou wouldst have it be. Grant that we may be true to thee in thought, in word, and in act. Help us to understand that all that we can do for thee must be done through our fellow men. Help us to know thee better, that we may become as strong and as courageous as thou wouldst have us, and that we may more perfectly bring thy spirit and thy power into this world. Amen.

Instrumental music is helpful in the devotional service if the pupils are made aware of the significance of the music, and if the pianist is skilled enough to make the music minister to the emotional life. Of course, the pipe organ is much more satisfying than the piano for devotional life; and in many of our schools the auditorium of the church is available for the worship service of this department. Selections suggested by Professor Hartshorne are as follows:

"Chorus of the Pilgrims".....Wagner
"Hallelujah Chorus" from "The Messiah"..Handel
"Hero's March".....Mendelssohn
"Intermezzo" from "Cavalleria Rusticana"
Mascagni
"Largo" .....Handel
"Largo" from "The New World Symphony"
Dvorák
"March and Chorus".....Wagner
"March of the Magi Kings".....Dubois
"Minuet" from "The Gothic Suite".....Boelmann
"March Militaire".....Schubert
"Pastoral Symphony" from "The Messiah"..Handel
"Priests' March" from "Athalie".....Mendelssohn
"Traumerei and Romance".....Schumann
"Walter's Prize Song" from "Die Meistersinger"
Wagner

It need hardly be said that every service should have a unity running through it. Hymns, prayers, instrumental music, and story should link up together so closely that the result will be the production of strong emotions not of varied and conflicting types but of a single sort. Love,

service, good will, faith,—these or other attitudes are being established and can only become powerful contributors to conduct in so far as the entire service drives to a single end. We shall pass now to the story itself and the part it plays in developing the emotions.

Questions

1. Give reasons for maintaining departmental worship.
2. How may the lack of physical accommodations necessary to departmental worship be overcome?
3. Who should conduct the worship service of the department?
4. Of what four parts should the program of worship consist?
5. Name some of the best hymns for use with your pupils.
6. Should one expect pupils to offer extempore prayer in departmental worship?
7. Of what may the "story" consist?

Observation

If your Sunday school has a general period of worship, note (1) if the songs meet the needs of teen-age boys and girls; (2) if the prayer is such as to awaken reverence and interest; (3) if the superintendent's talk develops real thinking.

If you have departmental worship make similar observations.

CHAPTER XIII

STORY-TELLING

While it is customary to think of story-telling as an accomplishment especially desirable for the teacher of children up to the junior age, it is novel to suggest that leaders of youth need to cultivate the art with equal diligence. Yet is it not true that at any age a story well told captures the imagination and arouses the emotions as does nothing else? To be sure, the type of story differs, but the age-long charm of the story-teller has not been broken, not even by the melodramatic screen, as is witnessed by the success of Scoutmasters, Camp Fire Guardians, and recreational leaders in many widely separated centers. Writes Mrs. Eggleston:[1]

Telling stories to the Young People's Division of the church school in class, in club, in Camp Fire and Scouts is a great challenge. To me it is one of the greatest needs in the church life to-day, for our churches are losing their young people in a startling way. Why? Because they have not been able to implant ideals that will tide them over the middle-adolescent years; because they have not made them see the vision of the service; because they have not put them at work. And what is the greatest power known in religious work for the implanting of ideals? A *story*. It is not that the young people do not love stories as well as they ever did. They will tease for a story much more than the little ones will if they know you have stories to tell them. The fault is with the teachers. We need teachers who will specialize so that they can get for themselves a fund of these great stories and use them year after year. We need teachers who will learn to tell stories so that they can fill the need. Be honest with yourself and search to see how many great stories you know for this age. Suppose someone asked you to go to Camp Devens and tell a group of stories to high-school boys who are there in the

[1] *The Use of the Story in Religious Education*, pages 80, 81.

Officers' Reserve Training School. What story would you choose when every boy is a stranger to you? I studied long before I knew what to use there, for think of the possibilities of the stories you might tell! I built my group around "The Road of the Loving Heart" and I shall never forget the faces of the group before me. As we were leaving the hut, a little fellow came to thank me and lingered behind the rest. "Thanks for coming," he said. "I wish I could hear stories like that often. We boys need them." The greatest praise you will ever get is to have a teen-age boy or a girl say, "You have helped me."

1. Story interests of adolescents. Story and reading interests of this group are not far apart. A careful reading of the chapter "The Lure of Books" will guide one in the selection of good stories. In particular, however, one can indicate what sorts of stories make special appeal during these years. Let it be noted that the story demands swift movement, elision of the superfluous, and suspense to a degree quite beyond the printed page. The book that is to be laid aside to be picked up and continued later may move more slowly, may pass from one scene of suspense to another, with pause for breath between, and may be graced by the addition of description and narrative. On the other hand, the told story moves swiftly to its climax. As the great painting may be embellished by abundance of detail, so a novel may add all the minutiæ to obtain the desired effect. The story that is to be told is a miniature, small but perfect.

The early adolescent enjoys "stories of chivalry, stories of self-sacrifice, romance, and heroism." Not the deeds of the hero make the chief appeal, but the motives that play so large a part in heroic conduct. The story that portrays the actions of the hero so that one may see clearly what compelling motivation is at work, which arouses the emotional responses of liking the hero and wanting to be like him in inner rather than in outer conduct, is the one sought. Moreover, such stories must paint human conduct in such large lines that motivation cannot be mistaken.

That is why the epics, the King Arthur tales, and similar stories are so desirable. They carry one back to a fashion of life so simplified as to leave no doubt as to the purposes animating the hero or heroine.

When the high-school age is reached, "the social appeal" becomes very strong. One wants to know, not about the heroes of the past, in a day of different living, but the world of persons and things in their social relations. "Love begins to be an influence, and new ideals have to be formed. Stories of romantic love and of altruistic service have to be given." These stories are to be found in the longer tales of heroic endeavor, in missionary literature, in fiction, and in the current papers and magazines, so full of incidents of self-sacrifice, of altruistic love, and of service. Biography furnishes a full quota of desired tales.

In these later years, as youth begins to think in terms of values, it is desirable to find such stories as shall portray the inner meaning of things. Heroic service tales, biography, and history all tend to this end. Says Mrs. Eggleston:[1]

> I well remember telling "The Lost Word," by Van Dyke, to a crowd of boys about twenty. It is a wonderful story of the value of the word "Christ." The boys listened so well and sat for nearly an hour after the class, discussing the truth of the thought. Later one of the boys said to me, "I think that story must have been written for me, for I have been so unhappy over the fact that I was losing my grip on the deeper side of life. I see now and I am so glad."

2. How to tell stories to adolescents. Telling stories to adolescents involves the use of the same principles as does all other story-telling. It requires that one get into the spirit of the story—that is, really believe the story for himself and see what the mainspring of the story is. It requires, further, the complete mastery of the story until the tale becomes the vehicle through which one most easily expresses the truth. This requires careful

[1] *Op. cit.*, page 80.

preparation of both plot and wording, so that the story shall move smoothly on to its climax. The mind of the story-teller must not be diverted by the effort to recall the tale nor by the effort of choosing his vocabulary. The story must be seen so that it shall become vivid to the teller. He can only picture with words what he has himself seen and felt. There is a climax to every story, and this must become central in the building up of the tale. Toward this climax everything must tend, and from it the conclusion must naturally bring the listeners back to the plane of everyday experience. To attain these results the story should be analyzed, at first written out to make certain the picture and the wording. It then should be tried out, at first alone and then upon a small group. Practice makes perfect here as elsewhere.

At one point, however, the story-teller for adolescents needs to remember, as the teller of tales to little children does not, that the personal equation enters into story-telling. One who would teach moral and religious values through the story must, if his listeners are adolescents, live the truth unfolded. And, moreover, he himself must be in such class comradeship that the tale not only leaves its impress but the added impress of his own sincerity and fellowship. Space does not permit the exhaustive study of these matters; hence, the reader who desires to perfect himself in the art of story-telling is referred to the following books for further aid: *The Use of the Story in Religious Education*, Eggleston; *Stories and Story-Telling*, St. John; *How to Tell Stories to Children*, Bryant; *Some Great Stories and How to Tell Them*, Wyche; *The Art of the Story-Teller*, Shedlock; *Education by Story-Telling*, Cather.

3. Uses of the story in these departments. The story has a threefold use in the Intermediate-Senior Department: first, in the worship program, as already indicated; secondly, in class instruction; thirdly, in the social life of the group.

In his *Manual for Training in Worship* Professor Hugh

Hartshorne devotes more than ninety out of one hundred and fifty-four pages to stories. These are grouped around five central themes: gratitude, good will, faith, reverence, and loyalty. These stories—and they are included as types only with no pretence of exhaustiveness—form the nucleus about which the service is built up. The Moral Education League of England set out some years ago to teach morals through the story. Dr. Gould, its secretary, has gathered together the following books of moral stories: *Children's Book of Moral Lessons* (four volumes); *Brave Citizens; Stories for Moral Instruction.*

What these men have found out is only the beginning of the large resources of the story for conveying right ideals and of inspiring right emotions. To make use of these stories, however, the leader of the teen-age group needs to know how to tell stories and whence to select his materials. The following list will be found of aid to the adolescent story-teller: *Manual for Training in Worship*, Hartshorne. (Stories for groups through the eighth grade. Some of these are good for the older years but they will have to be selected.) *Education by Story-Telling*, Cather. (Stories by grades through the eighth, listed by months. These, also, will have to be selected carefully.) *The Use of the Story in Religious Education*, Eggleston. From the last are selected "Some Adolescent Stories":

"In the Land of the Blue Flower," Burnett.
"Ruth" and "Esther" (the Bible).
"Evangeline," Longfellow.
"The Three Weavers" (from *The Little Colonel at Boarding School*, Johnston).
"The Road of the Loving Heart" (from *The Little Colonel's House Party*).
"Mahala Joe" (from *The Basket Woman*, Austin).
Stories from *The Blue Flower* and *The Ruling Passion*, Van Dyke.
"How Much Land a Man Needs," Tolstoy.
"The Two Pilgrims" (from *In Pursuit of Happiness*, Tolstoy).
"The Heart of the Rose," McKee.

"The Selfish Giant" and "The Birthday of the Infanta," Wilde.
"The King's Jewel" (from *The Unknown Quantity*).
"Story-Tell Lib," Slosson.
"The Toiling of Felix," Van Dyke.
"Red Thread of Courage" (from *How to Tell Stories to Children*, Bryant).
"The Perfect Tribute," Andrews.
"Love Stories of Great Missionaries," Brain.
"Tales of Missionary Heroism."
Book of Golden Deeds, Yonge.
"In the Desert of Waiting" (from *The Little Colonel in Arizona*, Johnston).
"The Hero of the Alley," Gulliver (from *Everyland*, June, 1912).
"The Christ of the Andes" (American Peace Society).
"The Closing Door," Bryant.
"The Faithful Follower," Stewart.
Parables From Nature, Gatty.
"Joan of Arc."
"Sir Galahad and Arthur."
"David and Jonathan" (from *The Throne of David*, Ingraham).
Keeping Tryst, Johnston.
"Bunga," Ferris (from *Everyland*, 1918).
"The Great Stone Face," Hawthorne.
"Golden Windows," Richards.
"The Silver Crown," Richards.
"The First Christmas Tree," Wallace.
"Historic Boyhoods" and "Historic Girlhoods," Holland.

Says Hartshorne:

There is a large amount of story material which is not at present in usable form but is adapted in content and can readily be put in shape by those who have the time to spend upon it. In books by Oppenheim, Harold Begbie, Paul Leicester Ford, in *Queed*, and *V. V.'s Eyes*, and others of like character there are incidents of Christian deeds in different situations. Many stories can be culled from missionary biography and the stories of the bravery and the loyalty of foreign Christians. Examples of what certain foreigners have done—Steiner, Riis, Mary Antin—are helpful. (Inquire at libraries for materials for or by these persons.) Those in less fortunate circumstance need to have their imagination stimulated and fed with . . . talks and appreciation of nature, stories about other chil-

dren, other peoples, other lands and places. Sympathy for others without distinction of class or privilege can be cultivated through stories of how others live, their difficulties, misfortunes, pleasures, and heroisms. Cases of child labor, accounts of hospital work, fresh-air work, milk stations, private-school life (see Owen Johnson's books), the trials of the "poor little rich children," are rich possibilities. Farm life, city life, suburban life, village life, camp life, sea life, firemen, miners, life savers,—all common everyday things—can be illuminated and transfigured by a glow of imagination and made over into the means of deepening the sympathies and appreciations of children.[1]

The second place in which the art of story-telling is of value is in the class hour. To be sure, the major part of instruction for this age is through discussion. But variety is essential here as elsewhere, and the teacher who knows how to introduce the lesson or how to pick it up and illustrate it at some vital point by means of the story is always at an advantage. Not infrequently the well-told story, the portrayal of the character under discussion, will be the means of stimulating interest and of interpreting the motives involved as will nothing else. Not only will such a teacher be able to interest his class directly, but he will also be able to set before his pupils the example that shall enable them to become story-tellers too. From time to time they will be given opportunity to tell the story of the lesson either in their own class or in the class of some younger group, thereby enriching their own lives by the cultivation of a new talent.

Last of all, the story enters into the recreational life of the department. On the hike, in camp, at the social evening, or around the blazing fire stories form no insignificant contribution to the enjoyment of the group. It is then that the wise teacher will long for just a story full of fun, of wit, or of caricature, of serious purpose concealed under the enjoyment of the tale, with which to delight and to

[1] Used by permission. From *Hymnal for Training in Worship*, by Hugh Hartshorne. Copyright, 1915, by Charles Scribner's Sons.

instruct. Fortunate the leader thus possessed of a stock of well-chosen stories and of the art that shall make them live in the imaginations of his listeners.

Begin at once to practice the art, using the stories already suggested and adding to them, from time to time, out of your own experience. Story-telling will prove one of your most valued accomplishments.

Questions

1. In what three ways can the intermediate-senior worker make use of the story?
2. Name the types of story most enjoyed by the intermediate; by the senior.
3. What are some of the essentials in acquiring the art of story-telling.
4. Name two or three well known stories for the ages under consideration.
5. Where may one secure a list of good stories?

Observation

If possible get someone who has acquired the art to tell a story to the department. Note the choice of story, points of interest, method of unfolding, climax, and conclusion. If impossible to get a story-teller, try, after careful preparation, telling a story yourself. This may be done in the class if the department does not afford the opportunity.

CHAPTER XIV

CHARACTER THROUGH RECREATION

"Come, let us play with our children" is Froebel's well-known invitation. Ever since Froebel's time we have been discovering not only that education may be wrought out through play life, but that character, for good or for evil, *is* being wrought out in the play of youth. Missionaries in Brazil have repeatedly found football and baseball "means of grace" in a land where organized play among boys is unknown. We shall have to turn our attention, then, to that large part of the pupil's lives which concerns itself with their recreations.

1. Fun an end of recreation. The end of all recreation in the mind of young people is fun—just fun. That is why it is so difficult for adults to comprehend this phase of adolescent life. It is so hard to see what purpose there is in roaming aimlessly through the woods, in gathering in a crowd to push and jostle each other, to throw each other down, to crawl through a window to explore an unused building, to sit beside a camp fire with no apparent end other than to sit there and watch the blaze, or to go strolling girl with girl friend and talk, and talk, and talk. Games and sports seem a little more tangible to the adult comprehension, but the giggles of a group of teen-age boys and girls at a "party" are quite beyond one. Wherein lies the fun of breaking electric-light globes, of stoning out the windows of an empty and secluded building, of cutting initials in every conceivable and inconceivable place, of stoning the members of another gang or the "dagoes" from "our hill"? There may be imagined surprise and the pleasure of nervous shock in the first or second giant firecracker; but what fun exists at the twenty-seventh explo-

sion directly under my window or in the "tick-tack" on my house?

The leader must get the pupil's viewpoint. He must see that only a small portion of each day is his to use as he pleases; that noise may be a means of self-expression for the boy quite as truly as making money or singing at a concert or serving an afternoon tea in the home is for the adult. He further will have to discover that in youth the senses are tingling for satisfactions, for excitation; and that a noise or an odor, glaring lights and bizarre colors, are welcome stimulants, as welcome as the cessation of stimulations becomes to the overstimulated nerve ends of adults. He must understand the tremendous pull of the social consciousness that wants "somebody around if it is only the cat." Nature abhors a vacuum and Nature is never more insistent in her demands than just now. One must understand that humor has its evolution quite as truly as does reasoning. It is "terribly" funny to see grown-ups get fussy over the "tick-tack," to see them jump at the unexpected explosion, and to shock them with one's conduct. We may not agree that the adolescent viewpoint is the best or the one to be adopted for life; but we must see how it controls conduct at that precise age, and that our task is to build upon what is there.

2. Recreational life to-day. Further, the leader of intermediates or seniors will find that the recreational life of the young is too important to be left alone. It is a part of life which, left to itself, may degenerate into positive immorality. Leisure time gives idle hands over to the devil. A study of how pupils of the upper grades and of high school spend their leisure will cause any thoughtful adult to wonder that so few young people go wrong.

What are the present facts regarding the play habits of boys and girls in their teens? In the last few years several communities have published statistics of their own recreational life. To read a dozen of these gives us a startlingly vivid picture of boy and girl life in America, whether in

great cities or smaller industrial centers, university town or country village, on the coast or inland, North, South, West, or East; and it is true that:

Less than half of the grade-school girls mention outdoor sports. (The boys mention more but altogether too few games.) There is little organization or effort in the active plays they do report. They consist of running, chasing, "fooling," while some speak of hopscotch, coasting, and skating in winter. The most striking thing about the girls is the large amount of time occupied by calling and talking with their girl friends. The average age of these girls is thirteen and fourteen. The boys of the same age spend much time "around the railroad yards, coal docks, and the like." They like to "hop trains," to run on the cars, to shoot craps, and to "swipe" goods.

From careful observation of 33,122 children in fourteen different cities, varying in population from 22,000 to 500,000, the average of all boys and girls (observed during the after-school leisure time) gave 43 per cent doing nothing; and of the additional 33 per cent tabulated as walking, the majority of the girls were really idling. In a rural community of 6,000 "especially significant is the fact that 168 of the 262 idling boys and girls were idling in groups. Here is where mischief starts."[1]

As Jane Addams has so well put it:

Never before in civilization have such numbers of young girls been suddenly released from the protection of the home and permitted to walk the streets and to work under alien roofs: for the first time they are being prized more for their labor power than for their innocence, their tender beauty, their ephemeral gaiety. Society cares more for the products they manufacture than for their immemorial ability to reaffirm the charm of existence. Never before have such numbers of boys earned money independently of the family life and felt themselves free to spend it as they choose in the midst of vice deliberately disguised as pleasure.

The stupid experiment of organizing work and failing to organize play has, of course, brought about a fine revenge. The love of pleasure will not be denied; and when it has turned into all sorts of malignant and vicious appetites, then we, the middle aged, grow quite distracted and resort to all sorts of restrictive measures. We even try to dam

[1] *Leadership of Girls' Activities*, Moxcey, pages 16-17.

up the sweet fountain itself because we are affrighted by these neglected streams; but almost worse than the restrictive measures is our apparent belief that the city and the church have no obligation in the matter, an assumption upon which the modern city and the church turn over to commercialism practically all the provisions for public recreation.[1]

The Sunday-school worker has therefore no alternative but to throw himself into the recreational life of his pupils. He may ignore his responsibility; he cannot thereby discharge it. His may be the fine opportunity to direct the fun and amusements, the social gatherings, and the constructive and organized play so as to aid in developing social living and in shaping personal character; or he may neglect and so lose that vital touch with youth which makes the teacher or officer a friend and comrade, and his lessons real and penetrating. What, then, are the directions that should be followed toward helping youth at this vital point? What lines of recreational life shall one enter into, and how shall one organize the "fun" life of his class?

3. Aims of the recreational program. The items of a recreational program should include one or more of the following ends: (1) body building and health; (2) skill and self-mastery; (3) knowledge; (4) social adjustment and comradeship.

(1) Body building and health.—The growth of the body during these years calls for abundance of exercise to strengthen the rapidly expanding muscles, furnish the lungs with abundance of oxygen and the various parts of the organism with plenty of blood. Appetites under normal conditions of health are good, and exercise is one way nature has of promoting assimilation. Modern civilization demands an undue amount of sedentary living, at school, in the office and store, and at the machine in the factory. To correct the "slouch" and "stoop" that come so frequently during youth exercise is needed. Better exercise in the

[1] *The Spirit of Youth and the City Streets*, Addams, pages 6-7.

open air than indoors: better exercise with some end in view than exercise for exercise' sake. Such body-building and health-developing exercises are found in hikes, camping, hunting, skating, skiing, horseback riding, bicycling, swimming, and the various athletic contests and games.

It is astonishing how little is being done by the Sunday school to aid body building when one realizes how imperative such training is, how little equipment is necessary, how great the appreciation of our pupils, and how large the dividends in the lives of adults who coöperate with youth. About the last thing that a church needs is a gymnasium; the first is enough interest and common sense to utilize the resources at hand. A hike requires the foresight of an adult leader in selecting a purpose, a route, and the provisions for what may happen on the way. The purpose may be to spend the day beside the river, to fish, or simply to stop to build the fire, cook some "hot dogs," play games, and to return home tired, hungry, and happy. It may include an excursion to a factory, a museum, a park, a historical scene, a children's ward in a hospital, an orphanage, or some other place of interest. On a hike or excursion something more than body building is going on: Social living is there and its adjustments; and knowledge is being extended. In woodcraft skill is also being acquired. Boys and girls of these years like the fellowship of the "big brother" or the "big sister." No one who has lived in the open with youth for a day can fail to discover a new comradeship growing up between him and his class.

(2) Skill and self-mastery.—With the consciousness of increasing powers youth wishes to become expert in their use. In handling his own body, in manipulating objects about him, and in adjusting himself to others he wants to know how to do things. "I'll bet you can't do so and so" is followed by "I can do it better than you can." Estimates of the worth of individuals are based on what they can do, especially on what they can do that shows physical strength or skillful manipulation.

The Scout program of woodcraft is to promote skill in handling oneself under natural conditions. A camera club is organized to promote skill in photography. Canoe building is the preliminary to canoeing, both demanding skill, one in construction, and the other in execution. Basketry yields a double product of property and of skill. Games, sports, and similar adventures prove attractive and valuable outlets for the physical energies, develop muscle and nerve coördination, and necessitate skill. Can you not recall the thrill of your first successful attempt to swim on your back, to cut a figure 8 on your skates, to fly your first kite, to win your first game of tennis? Wrestling and boxing not only demand muscle but skill in attack and in defense.

(3) Knowledge.—We have been thinking almost entirely in terms of activity of the muscular sort; it is time to recall that youth demands also knowledge, gained in part as an incident to acquiring skill and in the more muscular exertions, but gained also through other means. Nature is alluring not alone for the opportunity to exercise our muscles but as a field for mental exploration. The flowers, the trees, the birds, the study of the heavens, fungi, and animals—indeed, every aspect of nature—furnish the needed "books" for youths' advance. A program of recreation must take account of the insistent demand of the young to know as well as to do. Not in stilted lessons but in the firsthand study of nature under a competent guide is to be found the recreational outlet desired.

If you start out to find hepaticas, or to see whether a fern lives in a certain wood, or to find out how many varieties of fungi can be found within three miles of the city limits, or to see how pottery is made, or beaver hats, or where a certain road leads to, you know what has been accomplished and when to come home.[1]

Reading is made doubly interesting in the retelling of the tale to others. And reading itself may be stimulated

[1] *Leadership of Girls' Activities*, Moxcey, page 38.

and directed through the spirit of the group. Story-telling, arts and crafts, music and art, and dramatic presentation all come in for a part in the recreational program, each ministering not alone to skill and self-expression but to mental enlargement. Domestic science, studies in citizenship, trips abroad by stay-at-homes, discussion on and practice in first aid, debates, all suggest the need to know in order to do, and to do well.

(4) Social adjustment and comradeship.—But one should never forget that all this fun, this endeavor to build body and to acquire skill, to know in order that one may do, have vital connection with that consuming desire to live with one's fellows, to be a comrade, and to share in the social group. It is for this reason, this insistent demand for feeding the social nature, that many enterprises during these years must be coöperative to catch the interest of the young. One may study flowers, birds, butterflies, ants, books, alone; but one has much more relish for the undertaking when one's comrades are engaged in the same enterprise.

Organized play, whether it is the simple hike, the well-organized games such as tennis and baseball, the highly complex production of a pantomime or a drama, demands social coöperation, is, in fact, a school in social living. We learn how to live with our fellows not by being in contiguous relation to them but by living with them, sharing their tasks, their pleasures, their enterprises. It is the give-and-take of the games which teaches good sportsmanship, sacrifice for the group, loyalty, as well as develops muscle and gains the exact and spontaneous coöperation of nerve, brain, and movement. Not to know how to take defeat is to pave the way for social revolution and bankruptcy. Not to know how to live together is the clear path to individualism and anarchy.

4. How to begin. All thus far indicates the enormous value found in the recreation of the young and points out how the values are discovered in the different forms of play

life. How shall the teacher set about his task as leader? Many who acknowledge the value of such programs hesitate to embark in the enterprise, feeling their own limitations in knowledge and in skill. The best way to begin is to begin. "Learn by doing" is a good pedagogical maxim, not less applicable here than elsewhere. Find out by observation what the pupils are doing, what they like to do. Try the hike and get acquainted with the boys and girls. They can teach you, if you are an apt pupil, how to have a good time and what they think a good time is. A few suggestions will help, perhaps, but the chief thing is to get your "nerve up" and start in.

(1) Plan things, so far as possible, before you undertake any recreation.—If a hike, know the road before taking the group over it. If visiting an institution, prepare the way by getting the coöperation as well as the permission of those in charge. If out just for a "nature ramble," fix a time of going, for lunch, and for returning. If a game is the objective, see that those responsible have balls, clubs, racquets, and other paraphernalia in readiness. If a party is the intention, plan program, games, "eats," etc., in advance.

(2) Keep things going after once begun.—Prevent idle moments, dull moments, when youth will feel the need of supplementing the day's fun by his own originality. These are the moments that things "get away" from one. Besides, the average group of intermediates is not ready spontaneously to fill in time. The seniors are but little better.

(3) Be sure of the "eats" if there are to be any.—Youthful appetites are prodigious.

(4) Do not try to do it all yourself.—Get a recreational committee in your class or department and work with it. It will be very helpful in suggestions and very willing to aid in the execution of your plans.

(5) Make the class the unit of the larger part of the recreational life.—Next let the class function with other boys'

classes, and the girls with other girls' classes, in a joint enterprise. Least often, seldom in the intermediate years, plan departmental social affairs. Among the seniors the departmental forms of recreation become more frequent. It is not to keep the boys and girls apart that these suggestions are made, for God made both male and female to dwell in families; but it is true that the boys have the best times during the earlier years when carrying on their recreations by themselves. And it is further true that too frequent mingling of the sexes in the senior years compels the cudgeling of brains to provide adequate fun that shall not degenerate into the highly questionable old-fashioned kissing games and similar enterprises of the days gone by (?).

5. Questionable amusements. It remains to say a word about certain types of recreation frequently called in question by thoughtful workers. Commercialized amusements are all under the suspicion of being conducted for the benefit of the pocketbook of their owners, and not for the welfare and morals of the young. The theater, the "movie" house, the dance hall, and the pool room all come under the head of commercialized amusements. "White cities," commercialized parks, beaches, and pleasure grounds should be added to the list.

To condemn these amusements gets us nowhere. The young will not take our words for it; they will insist upon seeing for themselves and upon having an opportunity to judge for themselves. The safest program—safest, that is, for the young—is to fill the leisure hours so full of interests that less wholesome activities will have little attraction. This will not only monopolize their time but, if the recreation is what it should be, will help the pupils to form their judgment of what good fun is.

The second step in the program is to interest them in those commercialized forms of recreation which are really worth while. The difficulty of the task is no excuse for its neglect. We shall have to see again with their eyes. Adventure is alluring. Broad humor of the Charlie

Chaplin type has its place in these years. But what we must do is positively to point out what is really worth while, to recommend good pictures, good places of commercialized sport, and to help the community to lift its recreational standards above the vulgar and the immoral for all. Melodrama on stage or screen—those plays in which virtue receives its reward, and vice its immediate punishment—is far less harmful than is the drama in which religion, family life, honesty, sobriety, and virtue are held up to ridicule. For in the latter the very foundations of morality are shaken; in the former judgments already established are reënforced.

The law in most States prevents our pupils from hanging about poolrooms, so that these are outside our discussion. The public dance hall, also, except among certain of our young people in the more congested parts of our large cities, is also closed or ignored, except possibly by a very small number of our seniors. Parties filled with active fun will most easily act as prophylactics against these iniquitous places. For the few, personal constructive advice must be given as to why moral risks are run in the atmosphere of the public dance. The whole of our effort must be directed toward the positive construction of healthy ideals of fun, of wholesome regard for one's own body, and of highest regard for the sanctity of those about us, boys or girls. This can be accomplished in small part by word of mouth; it must be wrought in large measure by entering into and making wholesome the entire range of the pupil's play life.

"The common problem—yours, mine, everyone's,—
Is not to fancy what were fair in life
Provided it could be, but, finding first
What may be, then, find how to make it fair
Up to our means: a very different thing."—*Browning.*

6. A seasonal program of recreation.

(1) Spring.—Outdoor activities:

Baseball; though playing outdoors, use indoor baseball

for girls, making the diamond smaller. Follow the regular rules of the game.

Tennis.

Bicycling, horseback riding, rowing.

Hiking and excursioning: Flower hunts, bird-observation trips, and other nature trips advisable. A day's hike with camp fire is delightful. Nature is urging young life into the open.

Croquet.

Archery.

Volleyball. Play in the open, using a tennis net or rope if a regulation net is not available.

Games: Three-deep, prisoner's base, run-sheep-run, dodge-ball, duck-on-a-rock, endball, captainball, punchball, basket-ball, Newcomb, hand tennis.

Track events: potato race, tug-of-war, hurdles, relay races, fifty-yard dash, hundred-yard dash, three-leg race, wheel-barrow race, sack race, high jump, broad jump, running broad jump, pole vault, elephant race.

Indoor activities:

"Feeds": With these can be combined by the ingenious teacher much lesson preparation. To make study a pleasure, the greatest fun in the world, is one of the objectives in these gatherings.

Games: checkers, carroms, crokinole, authors, dominoes, etc.

Story-telling (interesting to both girls and boys).

Movement games: going-to-Jerusalem, spin the platter, flying cloud, ring-on-the-string, etc.

"How-to-do-things" talks: how to make a good picture, how to make pottery, how to bind a book, etc. These talks should be the beginning of craftsmanship. Provision should be made to put the ideas into immediate practice.

Parties of the whole department: Easter parties and Saint Patrick's Day parties.

Use the indoor suggestions above as to movement games, adding charades, peanut hunt, guessing games, and the like.

(2) Summer.—All the foregoing can be used. The hikes must have as their objective further knowledge of nature. They may be lengthened as daylight permits but not carried into the hours of night.

Night in the woods: This one-night camp is easily provided for, is inexpensive, and affords great delight. Better not extend the camp too long, as this endangers the limited food resources and the mental resourcefulness of the leader.

Camp: The vacation gives opportunity for camping, requiring careful preparation, considerable expense, and time. A wholesome location, plenty of food of the sort easily prepared,—unless a cook is along—pure water easily accessible, regulations and the enforcement of them by the leader, and a well-arranged and full-time program are the essentials.

Department picnic: This should be undertaken after careful preparation. It should be held at a place giving opportunity for games, fishing, boating, and swimming if possible. The great thing is a well-prepared program. Keep the young people busy, and they will be happy. Good "eats" are necessary. Plan track events, running, jumping, and the like.

(3) Fall and winter.—The nature of recreations in these seasons will depend somewhat on the geographical location. Fall weather is glorious for outdoor fun, hikes, one-night camps, and athletic sports. Nutting parties come in now with their annual appeal.

Football is the all-consuming interest of boys. Tennis still holds a high place with girls. Outdoor volley ball can still be played with interest by either.

Colder weather drives the young to indoor sports. Games will be needed. (See earlier list.) Adventure and romance enjoyed through the experience of the printed page can become a group enterprise if coupled with story-telling. Debating holds a high place in the minds of seniors.

Handicraft for both boys and girls should be encouraged and prosecuted as winter gives larger and larger opportunity for such indoor interests.

Department parties come in for their chance.

In the snow-and-ice country this is the time to encourage skating, skiing, and winter hiking in the woods. Nature is never more alluring to hardy souls than in her winter dress.

Questions

1. From the point of view of youth what is the chief end of recreation?

2. How may recreation become a socializing agency?

3. How is leisure time spent by the young of your community?

4. What four objectives should one have in building a recreational program? Illustrate how each may be attained.

5. What five suggestions are made to those wishing to lead youth in their recreational life?

6. What is to be done about commercialized types of recreation?

Observation

Plan a hike or outing with a group from these departments. After it is over, list each step of the venture. Opposite each item give your estimate of its value and of their interest in it. Be sure to list the weak as well as the strong points.

CHAPTER XV

CHARACTER THROUGH SERVICE

"Not what we give, but what we share;
For the gift without the giver is bare;
Who gives himself with his gift feeds three—
Himself, his hungry neighbor, and me."—*Lowell.*

THAT the young should be trained in service is conceded by all; what is to be accomplished in such training is not equally clear to all. We want the boys and girls to learn to give time and money to various enterprises, to help the needy, to sew for the hospital children or to make scrapbooks for them, to aid in missionary projects, home and foreign, and to render willingly and cheerfully those innumerable services about the home, the school and church, and the community which are characteristic of the Christian spirit; but do we see clearly what ends we have in view in all such effort? Can one think how these acts are to build into the character structure of the pupil? and, further, is it certain what services are to be asked and why these particular services should be asked just now?

1. Awakening sympathy. The most obvious end sought in engaging pupils in service is to awaken and enlarge the sympathies. The self-centered life of the little child must become other-centered. Sympathy, or "feeling with," comes primarily by being put in the identical feeling situation. We pity those who suffer but we sympathize with those who are passing through the same afflictions we have experienced.

Now, our common experiences in life are so numerous that of necessity we develop a deal of sympathy. We have all been burned, pounded our fingers, cut our hands, been ill, and had disappointments. Very early in life we de-

velop out of these common experiences a stock of common feeling. All, too, have been happy, met our surprises, discovered friends, experienced kindness and hate.

Sympathies are increased, vicariously, through the imagination. Never perfectly but approximately we perceive the sufferings of others and participate in their joys. Obviously such vicarious sympathy, sympathies generated through our ability to imagine others' experiences, are possible only as our own experiences give us a background to build upon, and our imaginations have developed to some considerable extent. Parents denied the blessing of children in their own homes can sense in some degree the loneliness of the home bereft of the little one.

Vicarious sympathies can be quickened as we participate with others in their experiences. Sharing what we have with those who need, sharing our pleasures with others less fortunate, understanding the lives of those who are different, those who live in other countries or are of other races and of other social positions, is the best way of building up mental pictures of these, our brothers and sisters, which shall enlarge our experiences and open our hearts. The narrow range of childhood's social contacts must be increased by personally engaging in enterprises with others different from ourselves and, secondly, by learning and sharing, even indirectly, the lives of those geographically far removed. The missionary enterprise is only a part of the scheme to build up this larger social apperception.

2. Skill in service. A second end sought in familiarizing the young with plans of service is to train them to serve, to make them expert in the hows and the whys of the work. Efficiency is demanded here if our helpfulness is to be of the largest value. The sympathies of the young are easily excited; the experience of these same youths is too limited to guide them in ministering wisely to those whose lives they would help. To give a lame beggar a dime is the simplest way to satisfy the promptings of a sympathetic heart but not always, if ever, the wisest. There

is an art in ministering to others which can be learned only by practice. With the practice must go increase in knowledge so as to lay a foundation for practice in sound theory.

A program of service in our departments, then, must serve to acquaint the pupils with social conditions; must let them discover what is really helpful and what is only sentimentally satisfying to the one serving, and how, tactfully and wisely, to give the proffered aid. This will require analysis of social conditions, not abstractly but concretely, as the class comes in contact with want, misery, neglect, and community indifference. It means the education of our pupils in what Christianity demands socially of one who would follow the Master, who "went about doing good." It means catching a vision of real democracy, with justice and equal rights for all, in community, State, nation, and the world. It means not reaching down to others but reaching out to enrich our lives and others through our common humanity and brotherhood. It means in its broadest aspects experience in the knowledge and technique of social living.

3. Right habits of social living. A third end before the leader of youth as he plans the service activities of his department is to cultivate habits of social living. It is not enough to have sympathies. These may evaporate in sentimentality that ends in fine feelings, and nothing more. It is not sufficient that the youth knows how and when to render aid to the unfortunate. He may feel for and know how to live socially, yet remain paralyzed when demands come from all sides to serve his fellow men. He must be habituated to a life of self-denial and of service. His attitudes, through much practice of social living, must become fixed, his habit of throwing himself into the social program of uplift must become permanent and unchanging. So these years are fraught with special significance as being the time above all others for establishing those constant, habitual ways of social thinking and action which, throughout the remainder of his life, shall compel him to let no

voice of distress pass unheard, no ill adjustment of social relations remain sanctioned because established. This can come about only as he practices, not occasionally but constantly, the life of service. Abundant opportunities for putting himself into the lives of others must be presented, repeatedly plans for community betterment must compel his activity, daily and weekly he must make some life better by the effort that he puts forth. Only thus can he learn to function as a Christian, Christianizing all of life about him as the Master works through him.

4. Essentials for a plan of service. In planning for service the department or class leader should bear in mind four things: The program of service should be a real expression of the life and interests of the pupils; it should have a wide range of interests, that sympathies should broaden to meet the world's needs; it should recognize the seasonal interests of the young; and it should be continuous throughout the year.

(1) Real and interesting service.—To make service express the real life and interests of the young such activities must be selected as shall be within their comprehension and within their ability to administer personally. Giving to unknown heathen has little educative value, perhaps none; giving to a school or to a hospital in a mission field in which the pupils have become personally interested teaches service of a high type. Contributing to the associated charities of the city teaches little of service; helping a needy family in which the class has been interested through the same organization is teaching service directly. Better still is the opportunity actually to buy the shoes that the needy child shall be able to go to school—shoes that the society's agents shall place in the hands of the child. Giving to an orphanage lies nearer the level of the pupil's interest, but supporting one orphan is still more direct.

It is well to have each give the result of his own work or thought. For instance, to raise corn or potatoes, to raise chickens and sell the eggs, to forego the pleasure of a

"movie" or a soft drink in order that the money not thus spent may go to some worthy and well-known cause is far better than to pass over to the object money given directly by the parents. The former becomes one's own gift, one's own sharing. And sharing life with others is the end to be sought always. It is best, so far as possible, to have the pupils put themselves into their service. A crate of eggs for the children's ward of a hospital, simple garments made for the needy, picture post cards collected for the mission schools, and actual deeds of neighborliness are far better than money contributions; for into these enterprises the individual has thrown himself. To carry flowers to the sick, to sing at an old people's home, to visit an orphanage and to play with the children, to carry in the wood for a needy neighbor, are deeds of service of the most intimate and personal type; therefore, of most vital moment.

Nor should one forget that many forms of service for the church and the church school are quite as much service as these more benevolent and philanthropic deeds. The steps need repairing, a task within the powers of the department; the yard needs cleaning up; windows need new lights; the building frequently requires cleaning, the stove blacking, and the general untidiness and disrepute of the physical equipment need to be removed. The worst-looking property in many a rural and village community is the church. Why not purchase a beautiful picture for the class, for the department, or for the church? Cannot flowers be placed upon the pulpit each Sunday of the flowering season? Are any boys or girls unconnected with any Sunday school in the community? These are services easily within the ability of this department to perform, the doing of which not only helps others, thus building up a sense of social fellowship, but develops church loyalty in the pupils themselves.

The community, likewise, comes in for its share of attention. Clean-up week can be prompted and engaged in by the

young; drinking fountains are all too rare; swat-the-fly campaigns can be entered into; keeping the garbage cans covered can be encouraged; and a study of the recreational life of the young of the community may be undertaken. Why not invite some class from among foreign-speaking Sunday schools to be the guest of your class, thus building up a better understanding of the foreigner? Better yet, why not entertain such a class for an evening, thus getting "close up" to the foreigner's viewpoint? At Christmas the sale of Red Cross stamps can be undertaken, surveys of the city regarding church and Sunday-school attendance can be projected.

(2) Wide range of social interests.—The second consideration is that the range of activities should be broad enough to develop an enlarging social conception. It is well to emphasize the immediate problems of the community and of the church; but young people need to see the bigness of mankind and the complex conditions under which they live. The study of the mountain conditions of the South, with its fine type of Anglo-Saxon manhood, set against the narrowing pressure of a restricted environment, will give a city youth an increased social outlook and should, if adequate opportunity of expression be furnished, enrich his sympathies. To know the foreign element of our cities is to gain wider knowledge of mankind, deeper insight into their problems. The Indians have their own social and religious life—a life much nearer the life of primitive man. It will surprise some boys and girls to learn of the fine family life among the despised "heathen"; for they will discover a spirit of filial obedience far different from the flippant and irresponsible spirit of American youth.

What can be better than for a class to get into active correspondence with those who differ from themselves, to learn through such exchange of letters how the others live, what they lack that we have, and discover for themselves how to send real help to others? Whether this interchange is between the class in the city and the class in the country;

between the white class in one school and the Mexican, Indian, or Negro class in another; between the class and the real Americans of an Indian Sunday school; or between the class and some new converts in a foreign country: such correspondence is certain to lead to visions of things to be done. Perhaps the class will be surprised to find that these others will want to do something in return, send Japanese pictures, pictures from the South or from the West, or otherwise to express their appreciation of what has been done for them. Such coöperative doing is the best method of realizing the true sense of brotherhood, such as the Master taught.

(4) Seasonal interests.—The seasonal interests are to be kept in mind, as the seasons recall one to certain opportunities for service. Christmas, of course, is by far the most-made-of of all. But Easter has its associations in our minds. Latin America makes much of Easter. Why not, then, plan to make Easter significant by sending an Easter greeting to some of our Mexican or South American cousins? And, now that we are embarked on a great European enterprise of missionary activity, we should not forget the prominent place that Easter holds for European peoples. But, to come nearer home, how many shut-ins are being remembered on this day? How many homes for the aged are being brightened by flowers and song? Are Easter eggs going from the class or department to some children's ward at the hospital? Could not the pupils of the teen years give an egg hunt for the school, especially making happy those in the lower grades? Participation in the Easter celebration of church and Sunday school is one service that can be rendered.

The beginning of school means buying of books. Are there any needy families whose children are lacking at this time? The beginning of winter means more clothing and more fuel. Are the members of the department certain that no one suffers, especially the children and the aged who are helpless? Ask the charities association or the

deaconess or the pastor; or, better yet, go through the community and learn for oneself. Perhaps the public-school superintendent can give some information that will help. Certainly the employers of large numbers of workmen can do so.

Thanksgiving, also, is central in our thinking, with its baskets for the needy, clothing and fuel against the cold. Fourth of July reminds us of the responsibility we have for our fellow citizens. What of the fresh-air for those who live in narrow quarters? Can a day be spent in the woods, accompanied by these less-favored friends? Or would the lake or the seashore be better? Perhaps the department can send a deserving mother and her children to the country for a fortnight. Ask the charity worker or the editor of the city newspaper. Perhaps if you are in the country you would like to take some of the "fresh-air children," that they may have rest, food, and wholesome living for a week or two.

(5) A continuous program.—The last requirement is that the program should embrace the whole year, should be continuous. Too frequently service in our classes is a spasmodic affair. It becomes tremendously compelling around the Christmas season, then dies out for the remainder of the calendar. We forget that to make social living and feeling permanent they must be exercised constantly. It is so easy to "talk over the lesson," so hard to cudgel our brains to produce some definite plans for the service life of our classes. Difficult as such a program is, it must be entered into unless we wish our pupils to consider giving and doing for others as mere luxuries in spiritual living. The all-the-year-round program should have continuity combined with variety. It should so far as possible correlate itself with the lessons of the school; and it furnishes an excellent basis for some of the best recreational life of the class or department; for, after all, some of the best fun in all life is found in doing for others (see Chapter XIV).

As merely suggestive the following schemes for the ac-

tivities of intermediates and for seniors are inserted. It should be kept in mind that intermediates need to be furnished with simpler activities, those requiring less analysis of conditions and demanding the largest amount of muscular execution. On the other hand, the seniors are ready to think more carefully and to plan more intelligently what they want to do, how they want to do these things, and what are the wisest ways of going about it to accomplish their purposes. Still, the ability to plan and execute perfectly comes only in the later years; hence, the teachers and other officers will need to give most careful counsel and be ready to suggest lines of interest and means of accomplishment.

5. A seasonal program of service activities for intermediates.

September.—Canvass for new members for department. Get ready for Rally Day. Look out for poor children who need schoolbooks. Perhaps some textbooks may be passed along.

October.—Clean up about the church. Plant bulbs for spring blooming. Send off Christmas letters and cards for the foreign-mission field; a box for a mission school; letters.

November.—Look up needy families. Plan Thanksgiving baskets.

December.—Find and help a needy Sunday school or family, and care for their Christmas wants. Help in the sale of Red Cross stamps. Dress dolls for a hospital or a mission school.

January.—Visit an old people's home to sing. Gather picture post cards to send to a mission field. Missionaries can use unlimited quantities of these, especially cards showing how we live and what children do.

February.—Celebrate Washington's and Lincoln's birthdays, entertaining visitors from among the foreign children.

March.—Send Easter letters and cards to mission fields. It takes from one to two months to get these missives through, so begin early. Visit an orphanage. Find what the children need. Supply them.

April.—Give an egg hunt. Color eggs for the children in a hospital or orphanage. Send a crate of eggs that have been given by pupils of department.

May.—Clean up about the church for spring. Plan a swat-the-fly campaign and a general clean-up campaign for the community. Plant the church yard with flowers. Gather flowers for the church and for shut-ins.

June.—Hold a field day for all Intermediate-Senior Departments of the community. Get every boy and girl interested. Present a picture to the department of school. Make this a regular event, and in a few years the church will contain some of the best in art. Gather flowers for the church, the sick, and for the city children.

July.—Plan to help someone get to the country who needs a vacation; or help entertain those who are sent.

August.—Help get up the annual church and Sunday-school picnic and field day. Make it a happy time for every boy and girl in the church.

September.—Begin plans for the fall canvass, preparatory to Rally Day.

6. A seasonal program of activities for seniors.

September.—Plan the Rally Day program. Find ways and means to invite everyone of senior age not in Sunday school to be present.

October.—Set out shrubbery or plant a tree in the church yard or on the parsonage lot. See that out-of-town high-school students are brought to Sunday school.

November.—Pack a Thanksgiving box for home-missionary preacher. Remember the box Polyanna's family received, and don't make mistakes. Domestic-science girls can cook a good dinner for some needy family to feast upon on Thanksgiving.

December.—Make candy and pop-corn balls for a Christmas tree for some needy Sunday school. Pack and carry Christmas baskets for the poor. Ask the charity society to name a deserving family.

January.—Arrange a parents' banquet for the parents of the department. Plan the toasts as well as the supper. Let someone write a good song and set it to some popular air to sing at the banquet.

February.—Give a pageant on Washington's or Lincoln's or Lee's birthday or upon all, representing the historical events connected with each. Take the money earned to help some boy or girl in his education in one of the home-mission schools.

March.—Plan an early-morning Easter service for all seniors in the community. Get out the invitations, arrange for a good leader of music and a good speaker, and make it

a great occasion. If desired, the service can be for all the upper grades of the Sunday school.

April.—Look for flowers for the church and the sick. Spring calls for flowers, and shut-ins especially appreciate a bit of the outer world. Send off a box to some mission worker containing books, pictures, cards, and dolls dressed in American fashion.

May.—Let the girls give a May Day celebration for all the girls of their ages in the community. Play the hostess, and play it well. Let the boys plan to have a drinking fountain for man and beast placed in the community. Plan to sell for some philanthropy, missionary or otherwise, vegetables or other crops in season.

June.—Present a picture to the Sunday school. Join with the Intermediate Department, so that a really worth-while work of art may be obtained.

July.—See that the community has some place for little fellows to play—a playground. Visit, if possible, the fresh-air camps and help the workers. Take one fellow on the camping trip who could not otherwise get away. Give him a good time.

August.—Help with the Sunday-school picnic and field day. See that no one is left out, and that all have a good time. Look after the building of tables, serving of dinner, making of lemonade, and other small but important matters.

September.—Write to each absent member and tell him how glad you will be to see him back in Sunday school. Have a department banquet and throw yourself into the Rally Day program.

Questions

1. How far do each of the following furnish a basis for a program of service? Our common experiences, our imaginations, our sharing with others.

2. How may we acquaint our pupils with social conditions? Does the story play any part here?

3. What is meant by "the habit of social living"?

4. Why should the church plant and the Sunday school be objects of consideration in a service program?

5. How may service become the expression of the real life and interests of the group?

6. Can the programs broaden these interests? How?

7. How may seasonal interests be incorporated into the service program?
8. Why should service be continued throughout the year?

Observation

Learn what service activities the Intermediate-Senior Department of your church undertook during the last year. How far did the program fulfill the ideals presented above?

CHAPTER XVI

IN QUEST OF FRIENDS

It is hard to exaggerate the social hunger of the young. The call to comradeship, to inclusion in the warmth of fellowship, to discovery of friends, rings loud in the ears of youth. If social worship, recreation, and service had no other end than to lead to the formation of wholesome friendships, they would justify their existence and the expenditure of large amounts of time and energy on the part of the leaders of youth. For, after all, some of the most potent influences in the lives of the young, for good or for ill, are to be found in the sort of friends they make. Friends they must have. Shall mere propinquity determine the choice of those who shall become the embodiment of real and fancied virtues? Or has the Sunday school a duty to perform in making wholesome friendships easy, in determining the qualities sought in our ideal comrades, and in idealizing the relations thus established?

1. Social risks in friendships. A father was discussing the possibility of his removal to another community, due to business readjustments. "No," said he, "I cannot afford to go now. My children are reaching the years when their permanent friendships are to be made. They are now among acquaintances of just the sort that I should prefer to have them select their lifelong friends from. To move means for them to establish new acquaintances, perhaps better, but perhaps worse. I cannot afford to take the risk of exposing them to untried friends." This was a case of unusual penetration on the part of a parent, of unusual sacrifice for his children.

In striking confirmation of this fact note this experience of Jane Addams:

One night at twelve o'clock I had occasion to go into a large public dance hall. As I was standing by a rail looking for the girl I had come to find, a young man approached me and quite simply asked me to introduce him to some "nice girl," saying that he did not know anyone there. On my replying that a public dance hall was not the best place to look for a nice girl he said: "But I don't know any other place where there is a chance to meet any kind of girl. I'm awfully lonesome since I came to Chicago." And then he added rather defiantly: "Some nice girls do come here! It's one of the best halls in town." He was voicing the bitter loneliness that many city men remember to have experienced during the first years after they had come to town. Occasionally the right sort of man and girl meet each other in these dance halls, and the romance that has such a tawdry beginning ends happily and respectably. But, unfortunately, mingled with respectable young men seeking to form acquaintance of young women through the only channel which is available to them are many young fellows of evil purpose, and among the girls who have left their lonely boarding houses or rigid homes for a "little fling" are likewise women who openly desire to make money from the young men whom they meet, and back of it all is the desire to profit by the sale of intoxicating and doctored drinks.[1]

"Bad companions" is set down as one of the chief causes of delinquency by Dr. Healy in his study of the criminal. If this is true, then one of the great tasks of the leader of youth is to help in the formation of right companionships. This considerable element in character building should not be left to chance. If any ways can be devised to predetermine the sort of friends one shall make, those ways should be made plain and used by anyone who would aid youth in his maturing processes.

2. The need of many acquaintances. At first glance it is easy to believe that there are no laws in the world of friendship, that friends are made without rime or reason. But nothing is further from the truth. In the first place, one's friends must be picked from among one's acquaintances; we do not make friends from the unknown.

[1] *The Spirit of Youth and the City Streets*, Addams.

Falling in love at first sight is far more frequent in books and magazines than in real life. And where such unexpected attachments do occur they occur only between those who have the preliminary "first sight." It follows, therefore, that the first step is to provide a goodly number of possible friends. This is, as one may easily see, not a negative but a positive process. Youth demands a wealth of possible experiences. Robbed of such enrichment, the boy or the girl seizes upon those nearest at hand, quite regardless of larger values, and proceeds to make boon companions.

It is pitiful to find those whose possibilities of friend making have been limited by a narrow and restricted environment. Such limitations may arise from geographical isolation; but quite as often they come, not because of scant population, but through some economic or personal restriction. How can wholesome social life be carried on in a tenement, from which the young must find their associates, not in the home but upon the streets? And how can the bashful, the timid, the inexperienced, find friends when no helping hand is by to aid? Undoubtedly there are others who also lack the friend they fain would have; but what opportunity is furnished, and what aid is given to bring these friendless ones together?

And those who readily make friends—is it altogether true that their range of acquaintance is large enough to guide them in their choices? Perhaps the very ones who can be the greatest help live just beyond the margin of their daily associations. Segregation on economic or false social lines may have denied just those others whose differences are needed to supplement the lives of these.

It may be argued that the public school, and especially the high school, furnishes our city boys and girls with sufficient opportunities for the formation of friends. This is only partially true; for to any who have watched, the associations of the school are seen to tend to drop at the school door. Those of a neighborhood are far more likely

to discover each other's attractions even when separated from each other by different school alliances than are those whose days are passed under the discipline of common school experience. Gangs are not always made up from one school, nor are the cliques of girls all from one educational group. After all, school has its tasks, more individualistic than social, and not especially tending to bring together, except under unusual circumstances, those geographically separated. The larger the school, the less likely is it that a wide circle of possible friends will be formed.

3. Opportunities for friendship making through the Sunday school. This is why the Sunday school has an unusual opportunity to render aid at this vital point in the development of the pupils. In the class and in the larger group making up the department, the spirit of worthy endeavor joins the entire group in some good employment or in some well-merited fun, in which each may discover the real worth of the other. In striving after success and the proper completion of a task or the happy competition of the game or the amusement, each stands forth in his own way, each shows his true sportsmanship or his spirit of cringing cowardice, each is apprized by his peers for just what he is. Immersed in the enterprise, each has lost his self-consciousness and is himself. And in such a situation discoveries are made—discoveries of persons whom one would add to his list of friends.

Looking for a moment at the varied activities of this group, one discovers that in worship, where the loftiest sentiments are expressed, those who are gathered to worship are mingled in a solidarity of emotion, tending to display the hidden, less public feelings and aspirations. These inner meanings, about which we do not talk in our youth even to our closest friends, are revealed for the time; and one finds that one here, another there, is animated by the high resolve that possesses him. Hearts are bound together by the strong tie of a common emotion at its best. Participation in the worship brings with it fur-

ther display of latent possibilities for common understanding and of common feeling. The social element in worship has its place in this friendship-forming period. We are not yet aware how deeply others feel and think, and to find our fellows kindling under the same emotional touch makes us nearer in our bonds of fellow feeling.

In carrying out the program of service we again find the young discovering each other under the lofty inspiration of a common but useful task. To take a basket *together* to some poor family, to search out some needy person *with another* as comrade in the service, to work *together* to give happiness to a group of aged men and women, not only gives the sense of coöperation; it discovers one's willingness to sacrifice and the skill which such endeavors require. For valued friendships grow out of friendly coöperation as in no other soil.

But, because recreation and amusement form so large part of the life of youth, these fields furnish abundant means for the discovery of friends. The school that neglects to provide ample recreational life has not only failed to furnish a needed element to growing boys and girls but has also limited its opportunity in friendship making; for recreation and fun the young will have, and would as soon have them under the wise guidance of the church as to seek them in unwholesome surroundings. The outings, hikes, camp fires, picnics, marshmallow roasts, and the like furnish not alone opportunities for individual character development; they are the ground of real social solidarity.

4. The need for ideals of friendship. Thus far has been indicated the need of abundance of friendship-making opportunities and the necessity of a purposeful program in all attempts to get the young together. Other things enter into a practical program for the guidance of friendships among the young. Ideals of what constitute a good friend must be gained. Friendships do not grow out of abstract ideals, but they must stand the test of our ideals. Right

ideals of what true friends are are gained in two ways: first, through lesson material, and, secondly, through association with an ideal friend. The teacher or the leader has here his greatest opportunity.

How vividly it all comes back to the writer—that class of six boys just at the age when, more than any lesson material, more than any sermon or advice, they needed a friend! They were not bad boys—indeed, they had the background of home experience and life to make them unusually good boys. But, like a ship without rudder, they were drifting in their moral and religious lives for want of a friend to guide. One after another the teachers came, and one after another they departed, glad to be rid of the task of teaching "those boys." Sometimes the word "awful" indicated better the teachers' feelings.

Then came the day when a true friend was found. He was strong, well-knit, athletic, and forceful, a leader in whatever group he might be found. And how he did love those boys! And how they learned to love him! For two years or more his thoughts were theirs, his standards theirs, his friendship their model. Here was friendship in the concrete, and no unworthy friendship. It was a tie that made sacrifice and service pleasant. In his home, on the hike, in the camp, in the gymnasium, he lived with and for these boys. They idolized him. He was their hero, their guide in all that was worth while. Friendship meant for them the kind of friendship that he had for them and the kind they felt for him. In all their after life it is to be doubted if they can ever get away from the standards of friendship then established.

5. Friendship in three directions. For one must ever remember that friendship in the teen years reaches out in three directions. In one direction it seeks friends among those of its own years and sex; in another direction it seeks friends of those of or about its own age and the opposite sex, this tendency increasing during adolescence; in the third direction the friendship-making sense reaches

out for someone of older years and of either sex who shall help interpret life to the inexperienced.

Now, it has been conceded by all workers with the young that one of the best protectors of youth, one of the best shapers of youth's morals and ideals, is to be found in the friendship established between those of immature years and those who are matured. This is the secret of the "Big Brother" movement for the reclamation of youthful offenders. If so much can be done for those whose lives have become misshapen through bad environment and bad companionships, what may not be accomplished through the fruitful friendship that may exist between teacher and pupils? For, as one has already written, what we give our pupils is just ourselves. If in that giving we furnish in ourselves the warm appreciation and sympathy so much craved, the strength of character and initiative desired, we have helped to standardize the thinking of our pupils and have thus enabled them the better to judge of all those friendships which propinquity may create.

In an abstract way the lesson materials of the graded courses for intermediates and seniors furnish also certain guiding principles as they help create right ideals of conduct and of social relations. How this is done will be revealed as we discuss the lesson material suitable for those years. It is essential here to note that all such abstract and more or less bookish idealization must find exemplification and reality in the lives of those whom the young know best—the parents and the teachers and the leaders of the department.

6. Summary. These, then, are the directions that may be followed by any who would render service to the young in their friendship-making attempts. With fair accuracy one may predict that, given an abundance of really admirable persons from among whom youth may choose their friends, the tendency will be to seek those who supply their own greatest needs; that in the absence of a sufficient number the choice must invariably fall upon those less

worthy; that, directed by right ideals, learned from the lives of the great and more especially concreted in the lives of parents or leaders, friendships are unconsciously tested, and those found wanting relegated to the place of acquaintanceship or neglect, while those more desirable are cemented by common interests; and that friendships are best discovered and best developed through the agency of common tasks, common amusements, and common achievements. These departments should then become veritable schools of friendship both as to ideals and as to practice.

Questions

1. How do chums and gangs indicate a hunger for friendship?
2. How does timidity limit the possibility of friendship?
3. Why is a large range of acquaintances from which to make friends desirable?
4. Does the high-school student or the pupil who has gone to work have the better chance to make desirable friends? Give reasons for your answers.
5. What departmental activities help to create right ideals and possibilities of friendship?

Observation

1. What evidences have you that the young are hungry for friends? If you have no data at hand, watch them and secure such data.
2. In your own youth how did the following help in your choice of friends? Your home and parents; your high school; your church and Sunday school; your business life; your neighborhood.

CHAPTER XVII

THE LURE OF BOOKS

For the last quarter of a century a well-defined reading craze, extending from about twelve to sixteen years of age, has been recognized. So far as our American boys and girls are concerned, one may expect to find these years not only filled with deeds or with self-manufactured dreams but enriched by much and varied reading. Even the coming of the "movie" has not done away with the lure of the printed page, as is witnessed both by the reports of public libraries and by the book market in general.

This manifestation of interest in books is only a part of the new life that seeks to find solutions for everything in the lives of others, real or fictitious; and in the craving, now become a passion, to live—even, if need be, vicariously—the fullest, most fascinating, most heroic, and most thrilling of existences. The realities of life becoming meager and humdrum, resort is made to the world of fiction to supplement and color the monotony of everyday experience. And the craving to know how and to know what seeks satisfaction in such books as shall tell how to do and how to know. What has been sought from others older and more experienced is now discovered for oneself, condensed and made usable, on the printed page.

1. The chance to read. Children differ greatly in the manifestation of this passion. Access to reading tends to awaken as well as to stimulate reading. Those who live in a home where books abound, and in which books are a part of family life, are in general more apt to take to reading and to much reading. The public library, with its rich suggestiveness of possible regions yet unexplored and its sympathetic guide in the person of the children's librarian, induces early and extensive familiarity with books.

On the other hand, the absence of books does not preclude the rise and development of this interest; and where books are denied or are few in number, the thirst is quenched surreptitiously or is partially assuaged by repeated reading of the few and often ill-assorted store of books at hand. No one familiar with the poverty in reading matter of many a country or city home can fail to be struck with the zeal with which the newspapers, the almanacs, the few books and magazines, are read and reread by youthful members of the family. How much greater would be the reading range and how much more advantageous the reading hours were there an abundance of good literature, no one can tell!

2. Kinds of reading for intermediates and seniors. If one would seek to know the kinds of reading sought by those of the years herein considered one has only to make some searching investigation among the pupils of one's own department. One such investigator has found that "95 per cent of the boys prefer adventure," and that "75 per cent of the girls prefer love stories." Another found that fiction interest is at its highest for both boys and girls at eleven, while "at thirteen the record for travel and adventure stands highest—in the case of boys phenomenally so." "There is a gradual rise in history with age," says the same writer, "and a corresponding decline in fiction." "Boys read twice as much history and travel as girls and only about two thirds as much poetry and stories," says another investigator. Still another found from the records of a public library that at about sixteen a change took place in both sexes,

showing then the beginning of a greater interest in works of more general character (than juvenile stories). Girls read more fiction than boys at every age, but the interest in it begins to be very decided at adolescence.[1]

The order in which appeal is made to the young likely stands about as follows: stories and longer fiction, travel

[1] See *Adolescence*, Hall, Volume II, pages 474–80, and footnotes.

and adventure, how-to-do books, books about various forms of animate and inanimate objects, history, biography. Both history and biography for the younger pupils must be dressed in semifictional form. In fact, history as dry fact never exists for the young; and the sooner historians discover this, the more will the rising generation know of the great movements and persons that have transformed human life. Even science is more palatable and more digestible for being written in the form of lively narrative. The great debt of the present generation is to those understanding writers for youth who have made facts more interesting than fiction and fiction tame beside the marvels of nature's facts.

In truth, one needs to recognize how wide is the area covered by so-called books for the young, and how eagerly youths seek between the covers of books to learn what life, human, animal, and vegetable, is like. One needs to know how large is the manufacture and the circulation of tales of adventure, of travel and of romance, read largely by those under twenty. Until this is accomplished, the leader of youth is apt to underestimate the power of the printed page in directing the thinking and the feelings and, hence, the conduct of our boys and girls.

3. The history of juvenile reading. If the history of the guidance of youth in his reading could be written, applying particularly to our American youth, it would be filled with pathos, tragedy, and humor. For many years, so strong was the Puritanical tradition upon us, books of stories were denied the young altogether, notwithstanding the fact that children learn most rapidly through the story. Dickens, Scott, and even such innocent diversions as Robinson Crusoe were under the ban. Children's books were of the most sedate and theological type, with a strong tendency toward religious sentimentalism. Passing from these earlier restrictions, one enters upon a period of limited license when books were scanned most carefully lest unwholesome or even immoral tendencies should be found in

the narrative. Under such extreme caution grew up the Sunday-school books of other days, noteworthy chiefly for their inane heroes and their dull plots. If ever humanity suffered, it was at the hands of the well-intentioned writers who poured forth such drivel upon an innocent youth.

It is not surprising to find that, contemporaneous with these puerile effusions, grew up and circulated, surreptitiously, the paper novel, the "nickul libury" of Irvin Cobb's fine appreciation of the "dime novel," read outside the pale of family knowledge and sanction. These more virile stories had at least the merit of speedy plots, heroic notwithstanding melodramatic characters and constant movement. They served to fill the life of youth with the glamour and the daring sought more often in fiction than in actual life. While here and there a weak boy or girl, more susceptible to suggestion than the average, was led astray, it is doubtful if in many cases these "thrillers" served any other purpose than timefillers and mystery satisfiers.

4. Guidance needed to-day. Then followed the acknowledged day of stories for boys and girls and the encouragement to read, read widely, read all. To-day we are in greater danger from the multitude of books and the lack of mental guidance than ever before. Just as the books, good, bad, and indifferent, have multiplied, in like proportion have parents and leaders of youth felt relieved of any responsibility for the reading life of the young. In the library and in the home, in books, magazines, and newspapers, the young have exposed to their gaze the good and the bad, the lofty and the vile, that which is intended for the eyes of the young and that which is written for the special guidance of those of mature years. If, left to themselves, our pupils stumble upon the unworthy, cheap, and tawdry, the salacious, and that which is theirs in later years but beyond their true appreciation and evaluation in youth, we have none to blame but ourselves. For never before have suitable books been so abundant and so inexpensive. Never before has the public tried more seriously

to provide this reading-crazed age with really good and interesting books. In every field and for every occasion there is a book if the boy or the girl did but know.

All this goes to prove that one thing needed in the world of books, as in the world of friends, is to have a large number of possible worthy selections within easy reach. For children who live in the cities this provision has been well made through the public library. But for many of our boys and girls such depositories of good reading do not exist. It is unfortunately out of fashion to talk much about Sunday-school libraries, especially those attempting to meet the needs of all pupils. And it is too true that such ventures have in the past suffered from parsimony and false judgment of books, rendering them almost useless. Notwithstanding, unless the community, through its public school or its library association or its own generous contribution to maintain a public library, does something for the young, the Sunday school has a duty to see that books are provided. A pastor and his superintendent can do nothing to direct the reading life of the young more adequately than to start a library, however humble, which from time to time can be augmented, the books to be circulated week by week, thus enlarging the outlook of the most isolated parish. Only one who has had occasion to lend his own personal collection to hungry youth in the country knows how great is the appetite and how ravenous the desire to read a good book. Even a class can buy two or three books each year and pass these about. There is always a way for those who have the will.

5. Developing taste. But providing books is not enough, just as providing possible friends is not sufficient. One cannot predetermine tastes in reading but one can cultivate tastes here as well as in food. It is not sufficient to have good books stored away in the stock room of the city library. It is necessary that discoveries be aided by those who have traveled that way before. Hence it is that the teacher of intermediates and of seniors has a peculiar

privilege and duty in introducing his pupils to worthy friends among the books. This should be done in no academic fashion if results are desired. One must learn the already established interests and tastes. Upon the awakened interests he must proceed to awaken further interests and upon the basis of acquired tastes he must encourage new and different tastes. For life is moving on, displacing the tastes of to-day by the newly acquired appetites of to-morrow.

To tell a good story and then to show how one can for himself find out more about the hero or the heroes, to begin a tale of adventure and then to leave the pages turned, so that the curious may find out "what comes next," to discuss photography, stamp collecting, carpentry, cooking, basketry, radio-telegraphy, or radio-telephony, and then hand to the inquiring mind the volume that shall make more plain what has been told, is one way of stimulating interest and training taste.

Substitution is another method. Here one finds that stories of a certain type, say historical romance, have secured their hold, but that the stories themselves are far from perfect in form and structure. Not discouragement but substitution is needed. For Henty substitute Scott. For the "nickul libury" sustitute Stevenson's *Treasure Island* and *Captain Kidd*. For romantic tales of adventure substitute real tales of travel—Stanley's *Darkest Africa*, Nansen's *Farthest North*, Du Chaillu's *Land of the Midnight Sun*, Roosevelt's *River of Doubt*. If one must have romanticism and love, let it be in the best form and freed from any salacious suggestion; and love tales we must all have in our youth and in great abundance. If adventure and travel form our chief craving, let us have authentic books of adventure, full of the realities of life.

6. Sets of books for boys and girls. One type of books that has been passed by in silence is found in those series for boys and for girls known by various names, such as the "Rover Books," the "Scout Books," the "Pioneers,"

and the like. These in large part are harmless in content, fairly rapid in movement, and simple in diction. Their interest, since the days of Horatio Alger and Oliver Optic down to the present time, has been determined by the ease in reading, their cheapness as to cost, and their depiction of graphic scenes that pass easily from one to the other without much pause or connection. The universal condemnation into which such literature has fallen is due not to any particular evil active or latent in the stories but to their inane and altogether characterless narrative. At best they are stop-gaps in the reading life of the young. Why not stop these gaps with something really worth one's time? At best they are to be tolerated only in the hope that they will awaken the reading interest to a point where something really good will be demanded. Their greatest evil is that they sometimes so completely fill the time and thought that more serious and valuable reading is altogether left out.

7. Lists of books. Some of the good books that have proved their worth by long experience or by the careful judgment of those in a position to know what is worth while are found below. Here we pass from theory to fact.

STORIES

Alcott, Louise May: *Little Women; An Old-Fashioned Girl; Under the Lilacs: Eight Cousins; Little Men.*

Barbour, R. H.: *For the Honor of the School; Captain of the Crew; The Halfback.*

Bennett, John: *Master Skylark.*

Blackmore, R. D.: *Lorna Doone.*

Bosher, Kate Langley: *Mary Cary; His Friend.*

Brooks, E. S.: *Master of the Strong Heart.*

Burnett, Mrs. F. H.: *Little Lord Fauntleroy; The Secret Garden; Sarah Crewe.*

Clemens, S. L.: *Adventures of Tom Sawyer; Adventures of Huckleberry Finn; The Prince and the Pauper; Personal Recollections of Joan of Arc; Innocents Abroad.*

Coffin, C. C.: *Winning His Way.*

Cooper, J. F.: *The Deerslayer; The Last of the Mohicans; The Pathfinder; The Pioneers; The Prairie; The Spy.*

Craddock, C. E.: *The Prophet of the Great Smoky Mountains.*
Crane, Stephen: *The Red Badge of Courage.*
Defoe, Daniel: *Robinson Crusoe.*
Deland, Margaret: *Old Chester Tales; Dr. Lavendar's People.*
Dickens, Charles: *David Copperfield; A Christmas Carol; A Tale of Two Cities; Dombey and Son.*
Duncan, Norman: *Dr. Luke of the Labrador; Adventures of Billy Topsail & Co.*
Eggleston, E.: *The Hoosier Schoolboy; The Hoosier Schoolmaster.*
Eliot, George: *Silas Marner.*
Fox, John: *The Little Shepherd of Kingdom Come; The Trail of the Lonesome Pine.*
Garland, Hamlin: *The Long Trail; A Son of the Border.*
Grey, Zane: *The Young Pitcher.*
Grenfell, W. T.: *Tales of the Labrador; Adrift on an Ice Pan.*
Hale, E. E.: *The Man Without a Country; In His Name.*
Harris, Joel Chandler: *Uncle Remus.*
Hawthorne, N.: *The Scarlet Letter; Twice-Told Tales.*
Jackson, Helen Hunt: *Ramona; Nelly's Silver Mine.*
Johnstone, Mary: *To Have and to Hold.*
Kipling, Rudyard: *Captains Courageous; Kim.*
Kingsley, Charles: *Westward Ho!*
LaRamee, L. De: *A Dog of Flanders; The Nürnberg Stove.*
London, Jack: *The Call of the Wild.*
Montgomery, L. M.: *Anne of Green Gables; Anne of Avonlea.*
Munroe, Kirk: *Flamingo Feather.*
Ollivant, Alfred: *Bob, Son of Battle.*
Page, T. N.: *Red Rock.*
Porter, Jane: *Scottish Chiefs.*
Porter, Gene Stratton: *Freckles; A Girl of the Limberlost; Michael O'Halloran; The Harvester.*
Pyle, Howard: *Men of Iron; The Story of Jack Ballister's Fortune.*
Rice, Alice Hegan: *Mrs. Wiggs of the Cabbage Patch; Lovey Mary; Sandy.*
Scott, Sir Walter: *Ivanhoe; Kenilworth; Quentin Durward; The Talisman.*
Smith, F. H.: *Caleb West; Master Diver; The Fortunes of Oliver Horn; Peter; Tom Grogan.*
Slosson, Annie Trumbull: *Story-Tell Lib; Fishin' Jimmy.*

Stevenson, R. L.: *Kidnapped; David Balfour; The Master of Ballantrae; Treasure Island.*
Stockton, Francis R.: *Rudder Grange.*
Stowe, Harriet Beecher: *Uncle Tom's Cabin.*
Tarkington, Booth: *The Gentleman From Indiana.*
Thompson, D. P.: *The Green Mountain Boys.*
Van Dyke, Henry: *The Blue Flower.*
Vaile, Mrs. C. M.: *The Orcutt Girls; Sue Orcutt.*
Verne, J.: *Around the World in Eighty Days; Twenty Thousand Leagues Under the Sea.*
Wallace, Lou: *Ben-Hur.*
Watson, John: *Beside the Bonnie Brier Bush.*
Webster, Jean: *Daddy Long Legs.*
White, S. E.: *Blazed Trail; River Man.*
Wiggins, Mrs. Kate D.: *Rebecca of Sunnybrook Farm; Holly Oliver's Problem; The Birds' Christmas Carol; A Summer in a Cañon.*
Wister, Owen: *The Virginian.*
Wright, Harold B.: *The Shepherd of the Hills.*
Zollonger, G.: *Widow O'Callaghan's Boys.*

Biography

Antin, Mary: *The Promised Land.*
Bacon, E. M.: *The Boy's Drake.*
Baldwin, James: *American Book of Golden Deeds.*
Brooks, E. S.: *The True Story of George Washington.*
Custer, Mrs. E. B.: *Boots and Saddle* (life of Custer).
Franklin, B.: *Autobiography.*
Golding, Vautier: *The Story of Henry M. Stanley; Martin of Mansfield.*
Hill, F. T.: *On the Trail of Grant and Lee.*
Jones, F. A.: *Thomas Edison.*
Keller, Helen: *The Story of My Life.*
Mathews, Basil: *Paul, the Dauntless.*
Moffett, Cleveland: *Careers of Danger and Daring.*
Morgan, James: *Theodore Roosevelt, the Boy and the Man.*
Moses, Belle: *Louisa M. Alcott.*
Muir, J.: *The Story of My Boyhood and Youth.*
Nicolay, Helen: *The Boy's Life of Abraham Lincoln.*
Palmer, G. H.: *The Life of Alice Freeman Palmer.*
Paton, John T.: *The Missionary to the New Hebrides.*
Riis, Jacob: *The Making of an American.*
Roosevelt, T.: *Letters to His Children.*
Washington, B.: *Up From Slavery; The Life of Frederick Douglass.*

Wheeler, H. F. B.: *The Boy's Life of Lord Kitchener.*
Yonge, C. M.: *Book of Golden Deeds.*

Travel and Adventure

Chaillu, Paul du: *The Land of the Midnight Sun.*
Dana, R. H.: *Two Years Before the Mast.*
Franck: *Vagabond Journeys Afoot.*
Kephart, H.: *Castaways and Crusoes.*
Roosevelt, T.: *African Game Trails.*
Stanley, H.: *Through Darkest Africa.*
Williams, Archibald: *The Romance of Modern Exploration.*

Nature Lore

Earth and Sky Every Child Should Know, Julia E. Rogers.
Trees, Stars, and Birds, Mosley.
How to Know the Wild Flowers, Dana.
Familiar Flowers of Field and Garden, Mathews.
How to Know the Ferns, Dana.
How to Know the Mosses, Dunham.
How to Know the Trees, H. Irving.
Birds Every Child Should Know, Vlanchan.
Behind the Scenes With Wild Animals, Velvin.
Secrets of the Woods, W. J. Long.
Moths and Butterflies, Dickerson.
Insect Stories, V. L. Kellogg.
How to Know the Stars, W. W. Rupert.
Half Hours With the Lower Animals, C. F. Holder.
Minerals and How to Study Them, Dana.

Handicraft

Basket Weaving ("How to Do It" series).
The Priscilla Basketry Book, Fitzgerald.
How to Do Beadwork, White.
Artistic and Decorative Stenciling, Audsley.
Elementary Woodwork, Kilbon.
Woodcarving for Young People, Leland.
Box Furniture, Louise Brigham.
The Potter's Craft, C. F. Binns.
Practical Compendium of Pen Lettering and Designing (Newtown Automatic Shading Pen Co.).
The Craft of Handmade Rugs, Amy Mali Hicks.
Elementary Bookmaking and Bookbinding, Sarah G. Freeman.
First Book of Photography, C. H. Claudy.

Practical Cinematography, and Its Application, F. A. Talbot.
Boat Building and Boating, D. C. Beard.
Shelters, Shacks, and Shanties, D. C. Beard.
Wireless Man, F. A. Collins.
Airman, F. A. Collins.
Harper's Aircraft Book, A. H. Verrill.
Book of Wireless, F. A. Collins.

Appreciation Books

How to Understand Music, W. Mathews.
Stories From the Operas, Davidson.
Stories of Hymns and Tunes, Brown-Butterworth.
A Child's Guide to Pictures, C. H. Chaffin.
How to Produce Amateur Plays, Barrett-Clark.
Plays of the Pioneers, MacKaye.

General Books

Manuals of the Scouts (both Boy and Girl), Camp Fire Girls, and Girl Pioneers will be found of great aid. Also *Woodcraft Manual for Girls; Handbook for Girl Scouts*, etc.

Questions

1. What kind of books besides fiction do pupils of these departments like?

2. Why should many good books be accessible to the young?

3. How may interest in a book be created?

4. What harm is there in innocent but cheap reading?

5. Name five good stories and five books not fiction which you could recommend to a fourteen-year-old boy; to a fourteen-year-old girl.

Observation

Get five or six boys each to give you a list of ten books that they especially like. This will enlarge your knowledge of the reading interests of your pupils and will furnish you an excellent opportunity to talk over the reading interests with the young.

PART III

INSTRUCTING THE INTERMEDIATE-SENIOR

CHAPTER XVIII

LESSON MATERIALS FOR INTERMEDIATES

1. How lesson material is chosen. The choice of lesson material for any department is no longer the result of arbitrary decree but the product of careful investigation of the capacities and the interests of the pupils, and of the end sought by the teacher. Whatever the end sought, the material must meet the requirements of fitting the intellectual development and satisfying the interests of those taught. The end will determine whether the matter fall within the realm of nature study, mathematics, history, science, religion, or what not.

The end in the present case is obviously the moral and religious growth of the pupils. This determines somewhat the content of the course of study. What shall be selected to gain that end—whether history, geography, mythology, science, art, or fictional stories—will depend on how far each may enter into the pupil's interests and draw out his awakening sense of religious life and worth. Inasmuch as the English Bible, both in content and in phraseology, is the sourcebook of our Anglo-Saxon religious experience, it is a foregone conclusion that within its covers one shall find much that is best fitted to aid the adolescent in understanding his own religious nature and in helping him find his place in a world that should be thoroughly Christian.

2. The graded lessons for intermediates. The present International Graded Lessons are the result of just such painstaking study of the life and needs of these pupils, and the content and method of presentation of the lessons are built upon sound and tried principles of religious teaching. A glance at the accompanying chart will furnish a rapid survey of the attempt to meet the needs of each age.

ORGANIZATION CHART

AGE	COURSE	TITLES OF COURSES	Departmental Groups Plan 1	Departmental Groups Plan 2	School Grades
4 5	BEGINNERS	The Little Child and the Heavenly Father (A Two Year Course for children of Kindergarten age.)	BEGINNERS	BEGINNERS	KINDERGARTEN
6	I	Bible Stories for the Sunday School and Home–Year 1	PRIMARY	PRIMARY	ELEMENTARY GRADES
7	II	Bible Stories for the Sunday School and Home–Year 2			
8	III	Bible Stories for the Sunday School and Home–Year 3			
9	IV	Stories from the Olden Time (including Special Summer Material)	JUNIOR	JUNIOR	
10	V	Hero Stories (including Special Summer Material)			
11	VI	Kingdom Stories (including Special Summer Material)			
12	VII	Gospel Stories (including Special Summer Material)			HIGH SCHOOL
13	VIII	Leaders of Israel (including Special Summer Material)	INTERMEDIATE	INTERMEDIATE	
14	IX	Christian Leaders (including Special Summer Material)			
15	X	The Life of Christ (including Special Summer Material)			
16	XI	Christian Living (including Special Summer Material)		SENIOR	
17	XII	The World a Field for Christian Service	SENIOR	YOUNG PEOPLE TO 24 YEARS	COLLEGE
18	XIII	The History and Literature of the Hebrew People			
19	XIV	The History of New Testament Times			
20	XV	The Bible and Social Living			
		Special Courses for Parents and Elective Courses on Special Topics	ADULT		

THE COURSES BEGIN WITH OCTOBER

NOTE

PLAN 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

PLAN 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations. Where Sunday schools are organized by this plan care must be taken to select the Graded Course by **age** and **titles,** as indicated in the **left column,** rather than by department names.

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Such a chart assumes, of course, that pupils are graded—that is, that all those of approximately the same age and, therefore, of relatively the same ability and capacities are in the same classes. Such grouping is for the apparent reason that it is much easier to hold attention and to gain interest if one's group is of about the same ability. One outstanding difficulty in the Intermediate-Senior Department is that pupils of a wide range of age, because of social cohesion, gather into one class, making teaching well-nigh impossible. The fault in such a case lies not with the lessons, nor yet with the teacher, but with the stubborn fact of ill assortment of pupils. How to remedy such difficulties has been considered in Chapter IX.

Children who have passed up through the earlier grades come to the Intermediate Department with a certain stock of knowledge and with certain ideals fairly well fixed. They have, as will be seen from the chart, heard Bible and nature stories. In the junior grade just preceding this they have been studying the stories of the days of the patriarchs and of the heroes of Israel. They are also fairly well versed in the chief stories of the New Testament, especially of the Hero of heroes and of his followers. Memory work has laid up in their minds many choice Scripture passages, and geography and illustrative study have given them some knowledge of the customs of these olden days.

3. Lessons for those twelve years old. Looking for a moment at the two plans, Plan 1 and Plan 2, it will be noted that in the first plan the twelfth year falls in the fourth-year junior, while according to the second plan it becomes the first-year intermediate. This twelfth year, as we have already discovered, is the year of transition from childhood to youth and is for that very reason difficult to classify. As this book is written from the viewpoint of the second plan, it will be necessary to consider briefly the lesson material for those twelve years of age.

These lessons differ radically from what just precedes.

First of all come twenty-five lessons on the life of Jesus, using the Gospel of Mark as guide. This is the Gospel of action and is therefore specially fitted to the needs of these pupils. Furthermore, this is the age when a more intimate knowledge of the great Friend of all mankind is needed, particularly such knowledge as shows him at work as the Friend of man. These lessons mark the transition from narrative to more serious study methods, now familiar to the pupils through their school experience. Notebooks and handwork of a more highly developed nature are employed.

As these are the dawning years of social enlargement, of desire to become members of the religious organization and to take upon oneself the responsibilities of Christian living, and of possible awakening to some of the deeper meanings of the inner life, it is altogether desirable that the pupils should be brought into immediate contact with the matchless Life, that the motives of social fellowship, of service toward man, and of an open-heartedness toward God should be stimulated by Mark's vivid sketches of Jesus. Before passing on to more careful biographical studies these stories pave the way to an appreciation of the heroic in conduct and to right motives leading thereto.

Following the lessons on the Gospel of Mark come eight lessons on service, their form being that of missionary stories, but their emphasis being on the place and the need of service, with abundance of illustration of what such service has accomplished.

Five studies on "How Our Bible Came to Us" succeed the missionary tales, conveying briefly but comprehensively the interesting story of our own book of religion. The purpose is to deepen the already wakened interest in this great book.

Further Gospel stories, twelve in number, complete the year's work, these being chosen tales of the apostolic church, as found in the Acts.

Thus, in this transition year, the pupil is brought face to face with the Gospel stories of the Master's life, that he

may appreciate more fully this Friend and may find Jesus both an example and a Saviour; he is confronted with the fine heroism that has led men in all ages to give freely their services in the cause of spreading the gospel story, and he is led to see how dearly the Bible, embodying the gospel story, has been preserved and brought to us to-day.

4. Lessons for those thirteen and fourteen years old. Referring to the results of study of the reading interests of children (see page 175), one discovers that the story interest is succeeded by interest in adventure, travel, and biography. Hero loving passes into hero analysis. The hero who has been admired for *what he does* is now studied to see *how he did it.* What made him the hero? What caused her to do the great deed, the kindly act, or to play the martyr's rôle?

It is only natural, then, that the stories of the Old and New Testaments should be followed by a series of studies of great characters—characters whose lives have been recorded because they represent religion at a high stage of personal achievement. More or less has already been learned of the deeds of these men and women. A few words or a little study will soon recall their heroism. But now the pupil's attention is turned to ask: What kind of man was this who accomplished such prodigious deeds? What sort of character did this woman possess, and how did she come to possess it? Herein is found the key to the two series of lessons for the thirteen- and the fourteen-year-old boys and girls, entitled respectively *The Leaders of Israel* and *Christian Leaders.*

It is well to keep in mind that the historical sense in any definite form has not yet arisen. These are not historical studies, and if taught as such they lose just the suggestiveness intended. Neither are they simple hero tales, such as those the juniors have just been considering. The intention is, rather, to utilize the desire to know how it is done, so manifest at this age, and to apply this general and very intense interest to the field of character

study. Hence, while the studies are arranged chronologically, that the time sense may not be violated, it is not at all essential that each and every lessen be considered. In fact, if interest demands two Sundays for the completion of the study of a favorite hero, this should only indicate genuine interest, and the additional time may be had by eliminating some character less interesting or less valuable, as the teacher may choose. It is to discover the springs of conduct that the pupils are led through these courses, not to cover so much ground nor so many pages of the text.

In the first of these courses, *The Leaders of Israel*, Old Testament characters of worth because representing one or more outstanding qualities are chosen. "We become like that which we like," we are told, and the endeavor here is always to present those men who, becoming liked, shall influence the pupils to become like them. For though times change, the qualities that make a strong, godly character are perpetuated and repeated generation by generation.

5. Lessons for those fourteen years old. The second series, *Christian Leaders*, continues the studies on into the New Testament, displaying the same choices as were found in the former studies. One whole quarter is devoted to the pioneer and adventurer, that hero of the early church, Paul, not as theologian but as traveler, explorer, hero, and martyr.

Geographical studies accompany all these lessons, map drawing taking a prominent place in the handwork. There is also opportunity to sketch briefly the salient points in the character under discussion, model outlines being presented in the teachers' books for their own guidance.

6. Extra-Biblical material. Each of these three courses includes some extra-Biblical lessons—that is, lessons based upon material outside of the Bible. These lessons occupy thirteen Sundays or one quarter of the entire year. The reason for the introduction of such non-Biblical

courses is twofold: First, they show that religion is not confined to the Bible nor to the men of Bible days; and, secondly, they are needed to furnish the interests of the pupil with the right satisfactions—that is, they often continue the thought under discussion to its logical or its chronological end. One would not wish the youth of to-day to think of religion as confined to some past time, nor as now being something totally different from what it has been. God's Spirit still moves in men's lives, and we want our pupils to know that he may and does move in their hearts, too. To show how God still deals with men to-day, how his plans and purposes are being fulfilled, it is necessary to go outside the Bible for data. This is true likewise of the missionary studies, which are truly gospel stories—that is, stories of how the Good News travels, and not less so of those lessons devoted to telling how our Bible came to us.

The extra-Biblical material used in the series *Leaders of Israel* is inserted for the summer quarter and consists of studies of those sturdy heroes of the faith who brought religion to our shores and made it live in the experience of our own American forefathers. They are thrilling tales of faith and of heroism for the cause for which Christ died.

One can hardly think of stopping the biographical study of Christian leaders with Paul, for the leaders since his day have only gone on to expand his work and to carry the Good News to all the world. In their own way these later saints have been as original and as compelling in their own lives, as excellent types of character for study, as were those men who lived in and just after the days of Christ. How it does make our boys and girls realize the timelessness of the Christian faith and the unchanging qualities of Christian character to discover these same traits of nobility and courage, of zeal and of Christlikeness, in men through all the Christian era!

It needs to be noted that at the close of the intermediate

period a return is made to the subject of friendship. The reasons are not far to seek. Now, during the trying years of adjustment, as never before or since, one needs to realize both what the great Friend may mean to one's own life and to learn what true friendship is and how it may be shown. Chapter XVI, "In Quest of Friends," suggests the need of those ideals of true friendship. So here are found thirteen studies in some of the world's greatest friendships, given in the summer quarter but by no means to be neglected.

7. The teacher the key to the situation. Need it be said that these lessons, excellent as they are, can never teach themselves? The teacher is the key to the lesson every time. He must know the facts, must have mastered details so well that he is free to teach with joy and with great enthusiasm. He must have studied his lessons not alone from his own teacher's guide and from the Bible but he must be thoroughly familiar with the material as presented to the pupil through the pupil's book. But, above all this, he must be saturated with the spirit of the hour. Jesus, as a great Hero going about and doing good, must have become real to him if he would make his class see the Hero of heroes. The missionaries must stand forth in the teacher's own rich imagination if he would depict their lives to his class. The thrilling story of our Bible must first thrill him. Each character must stand forth not in deeds alone but with the hidden motives of its life clearly revealed. When such preparation has been made, teaching becomes easy and delightful, and the lesson hour all too short in which to develop the truth.

Questions

Note.—The reading of this chapter should be accompanied by actual examination of the lessons themselves. If you do not possess them, send to your church publishing house for samples.

1. What does the course *Gospel Stories* attempt to do for

the pupils? For what age is it intended? Into what parts is the course divided?

2. Is the purpose of the course *Leaders of Israel* to give the history of the Old Testament, or to picture the times, or to supply a hero tale, or what? Why the character analysis with each lesson?

3. What great character is given an entire quarter in *Christian Leaders?* Why?

4. Why is non-Biblical material used in this series of lessons?

Observation

Study carefully a teen-age class. Do the lessons fit their needs? If things are not going well, is the fault with the lesson or with the teacher? If graded lessons are used, see if the course is suitable to the class. Is there any handwork?

CHAPTER XIX

LESSON MATERIALS FOR SENIORS

THE use of the word "senior" in this chapter is exact, meaning those students who range from fifteen to seventeen years of age inclusive. In actual practice, however, few leaders of these groups will find their students so closely graded, in consequence of which any discussion of lesson material will have to be considered with more than ordinary care. Suppose, for instance, that the so-called senior class of your school has in it pupils from twelve to eighteen years of age. Such poorly assorted classes are unfortunately not uncommon. If the class cannot possibly be split into two parts, one becoming the intermediate class, and the other the senior, then the teacher will have the almost impossible task of choosing lessons that will be simple enough for the less mature yet not too childish for those of eighteen. Even where the range of ages is not so extensive it may be necessary to consider the lessons already discussed in the preceding chapter before determining what to teach.

In other words, let no teacher be misled by the words "senior" and "intermediate." What is the age of the class? What is the average of intellectual attainment? If the members of the class, regardless of the calendar, are about thirteen years of age, they need the course entitled *Leaders of Israel*. Any of the three series already described, therefore, may be used in the Senior Department. What has been written about these courses should be read in order to know whether one needs them and also to know what training one's students have had or should have had before.

1. The life of Christ. What lesson material should students from fifteen to eighteen study? On what basis

should these courses be determined? We are now convinced that the student's ability and his interests determine in part the content of the course. Already, in preceding chapters, we have considered what Biblical and non-Biblical materials are suited to the growing intellectual, the expanding social, the quickening spiritual perceptions of the boys and girls. From story to biography, from incident to character study, has been the direction of development. These students are now nearing the age of momentous decisions, of spiritual awakenings, more intense in some ways than ever came to them before. It is therefore the time of all times when the attention should be centered upon the forces that operated in that perfect Life.

The character study of the two years preceding culminates in the study of the character of the man Christ Jesus (see chart, page 188). By this time the students have learned how to analyze a character, to discover what the man did, why he did it, and what value his deeds have had in the world. Can anything be more needed just at this age than to study what Jesus did, what motives and purposes controlled his actions, and what value for this needy world his deeds have? Can there be any doubt that just now, above all other times, the youth should be led to admire and love the Master, Christ, that, naturally and spontaneously, he may commit his life to the task of completing the work that Jesus began to do?

2. Decision Day and decisions. Just here a word about decisions and Decision Days may not be altogether amiss. Those who have prepared the courses of the International Graded Series have had in mind that decision for Jesus Christ is to be expected in the years between twelve and eighteen. Already it has been pointed out how great is the importance of these years in the religious development of the young. (See Chapter VI.) The end sought in all Sunday-school work, and especially with these pupils, is lives intelligently aware of what the service of Christ means, of what his life has meant to them and to the world

as Friend, Redeemer, and Saviour, and whole-heartedly and loyally dedicated to his service and cause.

The whole drift of the graded lessons has been toward just this end. Especially have the studies during these years of decision been arranged with the thought of acquainting the pupils with the Master, so that they should discover him as their Saviour. If an awakening to his service has come in the earlier years, say at eleven or twelve, it is not impossible that the impulse was not entirely foreign to other social impulses of these years. The more personal awakenings to the claim of Jesus Christ are likely to be felt between fifteen and twenty. Therefore, it is necessary to intensify the appeal of Jesus to the best and the noblest in youth by concentrating for a whole year upon his deeds and especially upon his inner spirit.

Does it not seem obvious that no fervid Decision Day can do the work that is done by conscientious teachers who, through these six years, are again and again leading their pupils to new decisions for Christ? If the work of the teachers is well done, a single Decision Day once a year will hardly seem in place, though there will be need for public acknowledgment. If the work of the teachers is not well done, if these or similar lessons are not followed, and if careful and painstaking building up of true appreciation of Jesus and his cause has not been carried forward, then Decision Day becomes valueless and empty.

In a true sense, then, *The Life of Christ*, for students of fifteen, is the culmination, the pivot, of the entire series of lessons. Toward this year's work all that precedes has led; on the basis of what is attained this year future studies are determined. This year's work can best be done if the lessons that have gone before have been well taught. Step by step the student has been mounting toward new visions of duty, of service, of power, of love and loyalty. Now, having learned to know the Master, having glimpsed the "heavenly vision" like Paul of old, his life will be determined by his obedience or neglect. This is no hothouse, no

forcing process; it is the natural and normal maturing of life processes as old as the race and as deep-seated as our instincts. All that has been done is to arrange the situations so that right adjustments are easy, right choices not difficult, right ambitions aroused, right habits begun, right emotions stirred. Having done this, the teacher, the superintendent, and the pastor must depend on the power divine to bless, to utilize, to own as his, all that has been attempted.

3. Christian living. Christ having been made Guide of life, what are the problems that confront the young? What are the things that must be learned to equip one for successful Christian living? The attempt to answer these questions is found in the lesson material for those sixteen years of age.

It is not true that all boys and girls, even under the desirable environment desired, make their final decisions in their sixteenth year, nor yet in their seventeenth. It will be desirable to continue to hold attention upon Christian ideals for some time. The attempt up to this time has been through hero stories in the earlier junior years; through a more careful study of Jesus and his life at the twelfth year, using the Gospel of Mark; and, finally, through character study in the fifteenth year. The approach in the new studies is topical. The mental life of high-school students entirely justifies such procedure. The topics fall into groups, each a unit in itself, but all combining to define the ideals, the duties, the problems, the institutions, and the guidebook of the Christian religion.

The considerable number who join the church or who, having joined previously, now desire to make their lives felt in some definite forms of activity render information regarding church membership, its duties and responsibilities, especially valuable. What has been vainly sought in textbooks for pastors' classes, confirmation classes, or probationers' classes is contained in this year's lessons. Not infrequently the pastor is the very one who ought, at the

Sunday-school hour, to teach this course. Why not? He is the one to whom the young naturally look for guidance at just these points. He is the one who shall receive these young people into the church or, having received them, now has his obligation to train them in their religious lives. So it comes about naturally and easily that pastor and youths are thrown together in most intimate and vital relations, quite as a part of the Sunday-school program.

In other cases, especially in large Sunday schools, where this cannot well be done, instruction can be carried forward by teachers and, in many cases, more skillfully than by pastors who have had no training in the art of teaching. But in all such cases it is possible to have the encouragement and, at times, the presence of the pastor, who should realize that this class is a class in training in church membership and, therefore, under his peculiar supervision.

Such, then, is the lesson material planned for those sixteen years old. Its fundamental purpose is to help those having made the decision to follow Christ, to become properly adjusted to Christian living, the Christian Church, the Word of God. It is expected that by thus dwelling upon and extending the studies regarding Christian ideals, those not yet committed to the Master may be helped toward this decision. It is hoped also that these lessons will stimulate real interest in and love for the Bible as a means of personal spiritual growth.

4. The world a field for Christian service. From personal ideals and decisions to adjustment of the life to its tasks, duties, and privileges has been the order. What further adjustments need be made in these formative years? What of the growing recognition that one must soon take his place in the world's work, must find the task best fitted to him and in which he can discover the largest possible means of service? How shall the Sunday school help boys and girls to see the religious significance of the profession or business and of the daily routine of life itself? Is it not pitiful to see high resolves vanish or grow thin

and attenuated as youth emerges from the idealism of adolescence into the "light of common day"? What can be done to prevent the break so common between the sacred and profane, between religion as emotion and religion as life?

Still keeping in mind that final decisions are not by all students yet made, and that the best atmosphere for such later decisions is found in the consideration of Christian ideals and the discussion of Christian standards, one must realize that the lessons for those of seventeen are planned to aid the growing youth to find his place in life's great world of opportunity. So great has been the stress upon the work of the ministry as peculiarly religious that it has tended at times to obscure the deeply religious implications of other professions—medicine, the law, teaching,—and of such occupations as commerce, homemaking, farming, and the like. What is needed by these young men and women is a standard by which to judge whether or not this or that affords opportunity for growing in Christian fellowship. Further, many of our young people are so placed that they have little or no chance to know what any business or profession, outside that practiced by their own fathers, may mean to them. They need to be shown that the whole world is a field for Christian service, demanding every kind of talent, every sort of skill. Success, that goddess so blindly worshiped among us, needs to be looked at with cheerful scrutiny to discover just what she may be, and how far her behests shall be followed. What is true success anyway?

The World a Field for Christian Service is not a series of lessons intended primarily for the vocational guidance of the young; rather it is an endeavor to give opportunity of understanding how wide is the call for Christian service in every department of life and of discovering how one may make any calling or profession a means of building up one's own Christian life and of enriching the world by one's endeavors.

Added to the lessons on vocations are a series on "Problems of Youth in Social Life," a quarter's study in Christian morals. The subjects are just those about which youth is more or less perplexed, such as justice, truthfulness, faithfulness to common tasks, liquor, tobacco, opiates, unclean and evil speaking, sex morality, recreations, and the like. Coming as they do when the students need definite reënforcement in their moral living, and when the standards of childhood are being severly strained by contact with an unchristian or semi-Christian society, these lessons act as moral tonic.

A further elaboration of Christian morals, objectively studied through the book of Ruth and the Epistle of James, is found in the closing quarter of this most interesting year's program of lessons. Altogether these lessons enforce and reënforce homely truths—the claims of Christ and of his service as supreme in the life that really is worth while to this world; and the further truth that the Christian life is any legitimate endeavor, shot through with the Christian ideals of love and service.

5. The small Sunday school. In small Sunday schools, where each grade is not sufficient to maintain a class, students of fifteen to eighteen years of age may readily be gathered together and taught any one of these courses, preferably, of course, in order as given in the outline in the preceding chapter (see page 188). It is well to note, also, that to teach these courses the teacher must possess himself of a copy of the teacher's manual and also of the pupil's textbook, else he will not be able to get before him the pupil's viewpoint. It should also be borne in mind that these studies, one and all, are graded on the basis of attainments of boys and girls who have had relatively good schooling. Hence, if they are to be used in a school in which the students have been denied the advantages of good education, it will be more satisfactory to all to choose lessons a little below the age of the students rather than to select those of their years or beyond. In fact, criticism,

where criticism has been heard, is that the lessons are too difficult for the grade intended rather than too simple.

One more word: It is not necessary to await the grading of the entire school to adopt these lessons in a class. With the consent of the superintendent of the school any class may find it profitable to take up one of these courses. Frequently teachers who have become dissatisfied with the uniform lessons have found their problems of attention and of discipline solved through the use of these courses. The reason is obvious, for these were planned most carefully to meet the needs and to utilize the interests of pupils of just these years. They are, altogether, the best endeavor yet made to furnish adequate lesson material for pupils of fifteen to seventeen years.

Questions

1. Why is *The Life of Christ* especially needed at this age?
2. How have the graded lessons prepared for intelligent decision to make Jesus one's Saviour and Master?
3. What is the aim of the course entitled *Christian Living*, and how does it seek to accomplish its aim?
4. What reasons have you for believing that young people are beginning to think of their lifework?
5. How does the course *The World a Field for Christian Service* help to determine one's place in life?

Observation

Ask a number of pupils between fifteen and eighteen what kind of business they are to follow as adults. Learn, if possible, how they came to choose their work. Seek for motives in their choice. Is it money, or an easy job, or hope of fame, or natural tastes, or the accident of environment?

CHAPTER XX

GETTING EXPRESSION FROM THE CLASS

DURING the years under consideration the larger part of education is achieved by means of study and of expression. What the teacher tells his pupils is much the least of his contribution to the class. What he gets them to tell and to tell understandingly is much the greater part. Expression not alone strengthens memory, clarifies thinking, socializes one's opinions, and stiffens one's convictions; it proves as well the true means of education. Even study, if it be truly productive of thought, is a give-and-take between the mind of the writer of the textbook and the mind of the reader, expression on his part taking the form of inaudible discussion or of actual tests of the accuracy of two statements found in the book.

The forms of class expression among intermediates and seniors are varied. Discussion, the keeping of notebooks, the making of maps and the discussion of geographical facts, the drawing of pictures, the compiling of charts, and the construction of models are among the number.

1. Discussion. The chief method of teaching and the best during these years takes the form of discussion. About the worst form is the lecture. Whatever merit lecturing may have at other periods of life, it has none to commend it in these departments. The discussion is a free and direct conversation between teacher and pupils, and among pupils themselves. It is not a rambling, undirected chatter but a well-arranged and directed dialogue, in which the teacher or someone designated by him acts as leader, but in which all participate. Good discussion is never accidental but comes from deliberate and painstaking preparation. Its very appearance of spontaneity is dependent on the extent

of preparation that has gone before. If the lesson is prepared beforehand, and the facts are well in the minds of the pupils, the entire class period can be spent in discussion. If, on the other hand, the pupils have done no studying, and their stock of information about which the discussion is to be carried on is limited or *nil*, then so much of the class hour must be spent in gathering information as shall be needed to furnish a basis for intelligent discussion.

Suppose, to illustrate, that the lesson is on Amos. Presumably most intermediates are ignorant of or have forgotten the facts in Amos' life. If, then, the teacher presumes to open a discussion upon the social conditions of Amos' times and his relation to them he will soon discover apathy or total indifference and he will be compelled either to supply the information requisite to the discussion or he will have to spend the hour in study with his pupils as they dig out the facts. Either home study or coöperative class study during the week or on a given Sunday in preparation for later discussion is imperative.

So much for the pupils. But what of the teacher? His preparation must be double: first, to gain mastery of the facts, else discussion will be impossible; and, secondly, in planning just how he shall conduct the discussion. For an unplanned discussion is like a locomotive under high pressure on an open track, the throttle pulled, and the engineer suddenly become paralyzed. No one can foretell what wreck may be in store.

Granting that the pupils have prepared the lessons separately or together, discussion may proceed through the form of questioning: "Why did Amos go to Bethel?" Two answers may be forthcoming: "Because a feast was being held there"; or, "Because the people needed his warning." The first statement is entirely correct but, if the discussion is to ensue, must be followed by a further question. The latter answer is the beginning of a discussion to be followed by other naturally suggested questions.

Youths enjoy real discussion. It is thinking aloud,

social thinking, and has all the pleasure of social coöperation. From Amos and his day to social conditions of our own time is a most natural step. "What kinds of greediness do we find about us to-day corresponding to that shown by those who 'panted after the dust on the heads of the poor'?" The kind of person who can stem the popular greediness of Amos' day is needed to stem the same kind of spirit to-day. And, thus, the kind of man Amos was indicates the kind of man one must be to-day. Such discussion is real teaching, for one must recognize that the only truth that is vital to anyone is the truth that he has thought out for himself. To be told a thing counts for little; to have thought the same idea out for oneself makes it a reality in one's whole experience.

The means for drawing out profitable discussion are: first, thorough grasp of the subject by the teacher, so that questions calling for expert or extended knowledge can be accurately answered, or the source of information given. To be frightened at discussion because of one's poor preparation is pitiable, but to resort to the lecture method to conceal one's mental poverty is cowardly. The second step in preparation for discussion is to learn how to form questions calling for the expression of real opinion. Mere fact questions will only elicit fact answers. Questions calling for a "yes" or "no" answer will not arouse debate. Sometimes the answer to a question of fact may be followed by "Why?" and that little word may lead to an extended and vital expression of motives, causes, and moral and religious valuations. Many suggestions in the teacher's manuals for the courses considered may furnish rich suggestions in forming questions for discussion. After all, practice in this field, as in every other, improves one in the art; and none needs to feel discouraged if at the beginning success does not crown his efforts. Try again and watch to see where interest lags, and where thinking on the part of the pupil ceases.

2. The debate. The debate is a more highly organized

discussion, in which the facts have been ascertained, and the terms of discussion definitely understood, while proof and conviction take the place of studious effort to discover the truth. Debate in the Sunday-school class proves highly interesting; but unless assignment of topics is made well in advance, and preparation is honestly undertaken, it may become puerile and have tendencies toward vindictiveness. These dangers should not deter the courageous teacher from attempting what is one of the best stimulatives to study and to genuine interest.

The subject for debate should be such as to call out knowledge about the lesson, to create real thinking upon some phase of lesson problems, and to eventuate in convictions of worth. Trivial themes and abstract discussions that get nowhere should always be avoided. The teacher's manual frequently suggests excellent debate subjects.

The time element is important and can be adjusted only by greatest care. Each side should be limited to as many minutes as are possible under the restrictions of Sunday-school programs and must be held rigidly to the allotted time. Additional time may be gained, and added interest created by placing the debates in the schedule of mid-week activities. Here, upon an evening not restricted by the closing of the school, the debate may be lengthened to a point where real results may be obtained.

The use of judges in these debates is another consideration of more than passing interest. One cannot always get those outside the class to act as judges, nor is it always wise. Let the members of the class not actively participating in the debate act as judges; or, if the class is large, a committee from these. In this way all or nearly all are required to give closest attention to the debate and to follow the thought of the hour.

It hardly need be said that debates should not become so frequent as to grow monotonous and dry. These can be the sauce in instruction, kept as special appetizers.

3. Geography and map work. In developing the back-

ground of a man's life the geographical and historical setting frequently calls for extended investigation. The geographical sense is by now well developed and may be relied upon to secure and maintain interest if the teacher knows how to utilize it. There is no hidden secret here but plain common sense and careful preparation. With the courses upon character study are provided outline maps for the pupils. These are supplemented in the teacher's manual by completed maps, showing where the man lived, traveled, and worked. Over the pupil's maps it is possible to draw out the essential facts of the man's life. During the following week each pupil may fill in his own map and thus review the facts about which will cluster the discussion. To tie an event to a locality is to give a sense of reality to the deed. To place a man's life geographically makes him more human and comprehensible.

Simple outline maps, not confusing the student's mind by a multitude of details, are far better than the conventional maps in the backs of our Bibles or hanging upon our Sunday-school walls. The map thus used becomes an outline of the chief events discussed. Relief maps develop a knowledge of topography but, while valuable additions to geographical study, are not indispensable. They may be made by the class in sand or paper pulp or other readily molded substance, and then furnish both incentive for class activity during the week and for instruction on Sunday.

Additional geographical help is found in the stereographs now provided for Bible study. These pictures, which, through the stereoscope, give depth as well as height and breadth, stand out in lifelike form. They are difficult to handle if the teacher has to wait for each pupil to take his peep, but they prove convenient additions if rightly used as valuable additions to the usual tools of teaching. They may be obtained from Underwood & Underwood, 417 Fifth Avenue, New York City.

4. Notebooks. Notebooks become the habitual accompaniment to Sunday-school study for those who have be-

come accustomed to the graded lessons. The pupils who have already passed up through the lower grades have become skilled in their use, know their value, and expect to continue such activity. To others, however, especially to those who have for the first time been introduced to graded lessons, the notebook and the work incident to its use are strange, and not only must definite information be given, but clever stimulants must be administered, until their value and the pleasure from them are discovered. How this shall be done will be discussed more fully in the following chapter. It is here emphasized that as teachers we shall have to create an interest in notebook work if it is to become a part of the program of the class.

Such work may be done during the class. At this age, however, the time on Sunday can much better be spent in discussion, and the handwork of various sorts can be left to the midweek hours or to Sunday-afternoon gatherings.

Some data regarding the use of notebooks are worth adding at this point. First, notebooks will assume just the importance in the eyes of the pupil which he finds them to have in the mind of the teacher. If the teacher looks upon such work as trivial and childish, the pupils will quickly adopt the same attitude. If he takes the trouble to make a notebook of his own, others will more readily follow his example. Secondly, recognition of real merit in this work will stimulate excellence; only, real merit should not be confused with mere tidiness, as much as all seek to have the adolescent become orderly. Boys are conspicuously careless in details but often excel in penetration and logical sequence. Originality, clear thinking, and actual endeavor are of vastly greater value than neatness and æsthetic demonstrations. Not that these are to be despised, but they are secondary in studies requiring, primarily, clear thinking and judgment upon ethical and religious matters.

Charts, outlines, and such aids to thinking are great guides to the pupils; there are few ways in which character

traits can be better represented and memorized. The teacher's manual, again, provides excellent aids in making such charts, but better than any ready-made devices is the creation coöperatively with the class of such charts as shall truly represent the work under discussion. These charts, made together in the class, should be copied in the notebook of each pupil, serving thus to recall his studies in the latter part of the course.

5. Models. The construction of models of buildings, of dress, of implements in use in Bible days, or of similar objects to represent missionary lessons has its place but may be overemphasized during these years. Many of these pupils have such poor ideas of what Bible times were like and what missionary lands to-day are like that all such models are needed to make clear what one is teaching. It is therefore altogether within the province of the department to spend such time as is necessary to create in miniature reproductions of the social experiences of the past so far as mere material objects can so construct them.

It is always well to keep in mind, however, that models are not ends but means, that the purpose they serve is but to make the truth live to the imagination of youth. Therefore, it is unfortunate to find that sometimes this work of construction is taken as indicative of real moral and religious growth, when, as a matter of fact, the making of a house such as that occupied by Jesus in Nazareth is in itself no more religious that to construct one exactly like those used by the pupils themselves. Anything that will hold intelligent attention upon Bible or missionary scenes and experiences serves a good purpose and is worth considering so that such constructive tasks have not infrequently been found most valuable adjuncts to the best teaching.

6. Exhibits. To stimulate all handwork in these departments exhibit day should be observed once each year. On this occasion notebooks, maps, charts, models, pictures, display cards, and other handwork of the pupils should be

placed so that the public may easily look them over. Parents and friends should be invited to inspect the exhibit. Such a day yields two fruits: first, it stimulates careful work on the part of the pupils in view of the fact that their work is to be made public; secondly, it stimulates coöperation with the home. No parent wishes his child to do second-rate work, and such comparisons quickly put the parents on the watch to see how well, in comparison with others of the same age, their children are doing. They also furnish parents and friends with tangible evidence of the sort of work the teacher is trying to do with his pupils and make intelligent coöperation possible.

7. Honors and credits. Where a system of marking or grading is followed, handwork furnishes an excellent guide in judging the pupil's work. Where the spirit of the class is what it ought to be, the group approval or disapproval is worth much more than any other form of judgment upon one's work. In addition to painstaking marks or credits it is possible for the teacher to call attention from time to time to unusually good work and thus encourage each to do his best.

Inasmuch as these pupils, especially those in the Intermediate Department, are still in school and familiar with school systems of grading, such markings prove satisfactory and are easily recognizable signs of worth. Many schools adopt the system of giving credit to notebook work, to attendance, to home preparation, to punctuality, and even to church attendance in such proportions that the total of proficiency shall equal 100. Such a system is better adapted to the earlier grades but may become an incentive to good work even as late as the Senior Department.

8. Conclusion. Once again let it be repeated that good teaching for these pupils consists not only in talking, no matter how well the talking is done, but in getting expression from the class, individually and from the group as a whole. Hence, it is well for the teacher to pause from time to time to ask, "What are my pupils doing which

proves that they are thinking upon the matters we discuss from Sunday to Sunday? How are they expressing themselves? What other and different methods of expression can I employ which shall compel them to think?"

Expression in the larger sense of living—the only true expression of religious life, after all—we have considered already. Such life expression is far more vital in the long run than notebooks, maps, and charts, and all the other class activities on Sunday. To put religion into the everyday lives of the pupils is the great end of all religious teaching.

Questions

1. Why is study essential to real discussion?
2. What sort of questions must the teacher form if he will promote discussion?
3. What are some of the essentials of good debate in a Sunday-school class?
4. What use can be made of maps as aids in getting expression from the class?
5. Of what value are notebooks, and how can the keeping of them be encouraged?
6. How does exhibit day tend to improve the quality and quantity of the pupil's work?

Observation

Go to the high school and watch the methods by which expression is secured from the pupils. Does the teacher question, have reports, debates, notebooks, charts, maps?

CHAPTER XXI

HOW TO GET THE PUPILS TO STUDY

Before answering the question "How may I get my pupils to study?" one may well ask himself, "Why get my pupils to study?" For to secure study the teacher must realize that it is essential to learning, and he must show his pupils valid reasons for putting forth such effort. Furthermore, he must be able to furnish specific directions if study is to accomplish the desired results.

1. Motives to study. Why, then, should pupils study? What incentive can be proposed to the boys and girls which will lead to vigorous, sustained, intelligent mental effort? Motives leading to study are not different from those leading to other forms of effort. They are, first, pleasure in accomplishment; secondly, social approval; thirdly, means to some desirable end; personal or social; and, fourthly, compulsion.

Joy of achievement comes first in the list but last in real life. Everyone has at some time felt the exhilaration of accomplishing a difficult task, but few, if any, have set out upon its accomplishment from this motive alone. It is wonderful to possess skill as a pianist. It gives a sense of mastery to produce beautiful harmonies by means of ivory keys. But it is love of music or desire for social approval which motivates our long, weary hours of practice, —or perhaps it is compulsion—and not the joy of accomplishment. Only in mature life do we know the joy of achievement sufficiently to make it a contributing motive to action.

To set before the pupils the joy of "getting the lesson," to picture the pleasure that will come from having carefully studied a subject, is to appeal to a motive very weak

if at all effective. To say that one *ought* to study in order that he may know is too indefinite, too far removed, to get results.

Social approval plays a far greater part in acquirement, mental or material, than is at first supposed. We labor long and hard to gain the approval of our teacher, of our parents, or of our friends. We do not wish ourselves disgraced. We seek the reward offered, not because we care for the reward but because we want to know ourselves approved. This is appealing to a primitive motive, an elementary impulse—to egotism, to put it bluntly—which in later years becomes self-respect. For juniors this appeal is strong. By the time the intermediate-senior years are reached it has become rather weak. But social opinion always weighs in one's efforts.

Compulsion has no place in Sunday-school pedagogy. It has all but ceased to have a place in all pedagogy, for it has been discovered to be far less satisfactory than others, such as have already been described. Especially is this true in the case of intermediate and senior pupils. "Thou must" should give way to reason and to other kinds of incentives.

2. The chief motive. The chief motive in all endeavor, educational or otherwise, is found in one's determination to reach some desired end, to meet a situation, or to get results wished for. The boy who wishes to build a boat does not need to be urged to the task of studying how boats are built. The girl who is interested in basketry and wishes to make a new sort of basket is ready to discover, through friends or books, the means to accomplish her desire. Self-imposed tasks demanding knowledge find their own motives. Whenever we wish for knowledge to accomplish some end, intellectual or material, we seek every avenue through which such knowledge may come.

If a contest of intellect is ahead of us, if we wish to debate some question or to discuss some issue, we seek enthusiastically for all the aid available. We bombard our friends, we go to the library if one is within reach. If

our progress is stopped by ignorance, and we possess the key to unlock the knowledge that tears away the barrier, we turn instantly and naturally to the information that we lack.

In these conditions study assumes its rightful place. It is always a means, and never an end. If, therefore, a leader would get his pupils to study, he must show them some object worthy of their effort, some limitation of their knowledge plus some source of information that is worth seeking. He must stimulate their curiosity, awaken their interest, and thus furnish adequate ends that study shall be the means of attaining.

To contribute something to a discussion from one's own stock of information brings satisfaction. To be able to contribute that information one may be compelled to study long and hard. It is useless to expect study in the class in which the teacher is the only mouthpiece, in which the only intellect called upon actively to participate in class life is the teacher's. Discussion, real discussion, awakens expectancy and the desire to coöperate in the social enterprise.

3. Lesson assignment. Thus, lesson assignment takes a foremost place in the problem of getting study from the class. Assigning a lesson is not stating that "we shall take the next lesson next Sunday" but is awakening such interests as shall lead to preparation *in order* that one may be able to discuss the lesson. No one wants to appear a dunce, or, stated conversely, each wishes to appear as wise as possible. Hence, a double motive appears in class discussion—the desire to know *in order* to participate in discussion, and the desire to know *in order* not to appear a fool. To get studying done, then, the teacher must make discussion interesting and desirable and he must awaken interests in the new discussion that shall be satisfied only through lesson preparation.

Awakening interests through proper lesson assignment is, then, an essential step. Curiosity is a helpful factor in

every such endeavor. Supposing that Lesson 22 of *Leaders of Israel* is to be used on the following Sunday, the teacher may awaken interest by asking what other devices besides flipping a coin are used in determining by chance. What of choosing courts by tossing up a racquet? Or of choosing "ins" or "outs" by measuring hands on the ball club? David had a way of choosing by lot. The next lesson tells what that way was and of how great a part it played in David's life. The story in the pupil's book and the Bible readings will explain the matter.

Such an assignment, while not going into the more vital elements that will be discussed, will at least stimulate curiosity sufficient to get some work done on the lesson. Personal requests for single bits of information that shall be needed on the following Sunday are often heeded where general assignments go unnoticed. Only it must be remembered that to make a request for information and then to neglect to call for it kills the very motive that one is attempting to arouse.

4. Social study. Studying may become a highly delightful social enterprise. To gather at the home of one of the members of the class or at the teacher's home, to bring notebooks and pencils and other necessary books, to divide up the work of research, to construct the maps together, and to keep the fine spirit of friendship and of healthy rivalry running through it all make for the best interests of the individual and of the class. Many adolescents who will undertake no work independently find that such coöperative study is "great fun." And one must remember that the public school is making heavy demands upon the time and vitality of these young people. To charge the study for Sunday with the fine fellowship that should characterize all class activities is only to carry over into this field of life some of the same spirit that already manifests itself in lesson preparation for high school. Such study groups also furnish the teacher unusual opportunities to know the ideas and capacities, the interests and

ambitions, of his pupils as does nothing in the brief lesson period. Indeed, it is a question if the Sunday school shall not have to come to the point in the very near future of recognizing the desirability of supervised study and providing for it in the regular program of the school. Perhaps, after all, those who attempt such ventures are only anticipating the adoption of a better plan by the entire Sunday-school world. Those who have been willing to spend time in this venture have pronounced it admirable from every point of view.

5. Tools for study. A serious handicap to study arises from poverty of books of reference. To ask a pupil to look up some subject in an encyclopædia when such a book is not to be found in his home, or to ask him to seek out some obscure Biblical point when the resources are not at his command, is killing to the whole spirit of the enterprise. The teacher must learn both the extent of the pupil's own ability and the available sources of information. The Sunday school may provide a reference library that shall help solve this difficulty, or the class may from time to time purchase a few books of its own.

Even then the teacher will need to have abundance of patience to acquaint pupils with methods of using such books. Many college students upon their first appearance in the college library have to be shown the use of indexes, tables of contents, and other similar aids. What, then, should one expect of high-school students or of those whose education has been truncated in the grades because of necessity or of neglect? There is still need of teaching our boys and girls how to handle their Bibles, how to use a concordance, what the supplementary material at the end of the Scriptures is for, and other equally valuable matters essential to home study. Here, again, coöperative study leads naturally to just such disclosures.

The more nearly the teaching of the lesson and the preparation of the lesson become truly coöperative and social, the likelier it is that real study will be done. Hence, it is

well in the senior years certainly, and, under favorable circumstances, even in the intermediate years occasionally to place the assignment of the lesson and its subsequent teaching in the hands of a pupil. Remembering that the prevailing method of instruction is discussion, it is entirely conceivable that with a little help from the teacher in his preparation one of the pupils may show real ability in directing the discussion. Further, the teacher may then find his place among the pupils, taking part in the discussion himself on their level and quietly but indirectly directing the discussion in the guise of questions and suggestions. Not only is such training good for the class; it proves excellent training for the pupil in charge. But, best of all, it makes study and recitation truly coöperative, the result of the direction of one's peers, and, hence, delightfully stimulating and vital.

The debate, as we have seen, is only a variation of this, in which two or more members assume charge and furnish the discussion. And it should be noted that preparation for such intellectual combats is most easily secured. Here the end sought—success in the debate—is so obvious and so desirable that the means—study of the lessons—is gladly undertaken.

Questions

1. What four means can you suggest for getting the lesson studied? Which is of the greatest value to the teacher? Which should seldom or never be used?
2. Is study a means or an end?
3. What place has lesson assignment in lesson study? Illustrate.
4. What is meant by coöperative study?
5. Is it fair to ask pupils to work without tools? What tools are necessary to lesson study?

Observation

Watch a teacher of teen-age group assign the lesson and

determine how far such assignment is intended to stimulate home study. Does he *expect* home study?

If teaching an intermediate or senior class try the plan of having the class agree upon an evening of the week, or an hour at some other time, at which all may study the lesson together under your supervision.

CHAPTER XXII

ADOLESCENT DOUBTS AND QUESTIONS

THE adolescent years have frequently been called years of doubt. This is an inaccurate and uncritical judgment. More accurately they are years of candid inquiry, of experiment. The new intellectual life, insistent upon knowing the facts in any case, is determined to go beyond facts to their reasons and their causes. The credulity of childhood is giving way to the spirit of inquiry and of investigation. As well attempt to stem the ocean's rising tide as to stop this intellectual awakening. To do so would be to stultify the mental life of the young, leaving the youth dissatisfied with his source of information, compelling him to seek from less able and less sympathetic sources answers to his insistent questions.

1. Why pupil's questions? How, then, shall the Sunday-school teacher treat the questions of his pupils? To answer this one must know more clearly the source of youth's interrogations. The tendency to personalize all the forces of nature has been a part of the credulity and inexperience of childhood. What the race through long generations has begun to acquire of knowledge of nature's laws and ways, we endeavor to put into the possession of the child in relatively short order. Primitive people carry their childish explanations of natural phenomena all through their maturer years, as is illustrated in the superstitions of non-Christian peoples. What we try to do for the child is to emancipate him from these childish views and enable him to rationalize his environment. This change must be made abruptly at ten or twelve years of age. Frequently little or no preparation has been given,

and from the credulity of childhood the pupil emerges as by magic into a world of law and order, of consistent relations.

As if to emphasize the difficulty still further our religious thinking lags behind our accepted educational standards, tending to divide the world of religion sharply from the world of nature and of science. Miracle, accident, and unreasoning faith confront the child in his religious life; law, order, and reason hold sway in the world that opens before him in school, textbook, and nature. No wonder he is compelled to ask questions and to make sure of his bearings as he attempts to live in this new world.

"I do not know what to do with my daughter," said a physician to a Sunday-school worker. "In Sunday school she is learning to live by faith without using her reason; in high school she is constantly taught to use her brains. In Sunday school she finds a world of miracle, chance; in public school she is taught that this is a world of law. We are Methodists, and I want her to become a loyal Christian; but she is facing grave difficulties if not real danger." Some such anxiety has been the possession of many an anxious father or mother and of not a few Sunday-school teachers.

2. Frankness and candor. Obviously it will not do to ignore pupils' questions. They come from minds sincerely desiring to know the truth. To refuse to answer, to ignore as of little moment, or to answer flippantly is hardly less than real cruelty. To have placed upon one the responsibility of training the minds of youth in religious thought, feeling, and action carries with it the obligation to face frankly their questions.

Nor will it do to evade these questions. Ambiguous answers and other "artful dodges" will only arouse the open or concealed disgust of the class. Bluffing is nowhere less acceptable nor less tolerated than in answering questions upon the solution of which hangs the destiny of a soul. Frank, sincere answers should be given. Youth asks for

such, the nature of the situation demands them, the teacher's own integrity compels them.

3. The larger divinity. But sincerity is only one element in the problem, though by far the largest element. Questions must be answered in the light of the pupils' present intellectual and moral attainments. There is a type of literalness courted by some which would rob the world of all mystery, of all poetry and æsthetic beauty. The youth needs a big world for his growing mind, a world in which still remain unknown and unexplored countries. In the endeavor to be honest the teacher needs to be cautious lest he strip the world of all its glory, leaving only a dry desert place. When we have found that, with unchanging regularity, the radiant sun is lifted into the zenith, we need to remind our boys and girls of the subtler Force that lies back of such regularity. If we have discovered possible explanations for what have appeared to be unusual and marvelous interpretations of the divine will, we must supplement this loss by a larger faith in the ever-present, miracle-working power of an orderly, law-creating, and law-abiding God. Religion feeds not upon ignorance and superstition but, rather, upon the sense of wonder and awe which produces reverence. The pupil's questions, then, need exact not only the honest answers but such as shall disclose a still more marvelous and more divinely directed universe.

4. Thinking out answers. It is far better to let pupils think out their own answers than to give dogmatic replies to their inquiries. The whole discussion scheme as a teaching method enables the teacher so to direct thought that the pupils shall arrive at their own conclusions. "Do you think so and so?" asks a pupil. "Well, what I think is not so important," responds the teacher, "but what are the facts? Now let us see." Together they proceed to suggest several lines of possible thinking. One does not seem reasonable. Another seems more likely, a third has some merit. "Perhaps we can best answer our own question by

trying it out in our lives," suggests the experienced instructor, or, "I have found from my own experience that it seems so and so, but you will have to try it out too and see if I am correct."

For, after all, the answer is not the important thing, but the direction given to honest thinking and to consequent living. And an equally important matter is the continued sympathy and the hearty support of the teacher as further investigation is made. For the one inexcusable answer to any question from the young, no matter how shocking or unconventional or even staggering it may sound, is the raised eyebrows, the look of unconcealed astonishment, dismay, or arrogance in the teacher's face. For then and there he has lost the confidence of his pupil, and between the two is sure to come a gap across which neither mind will be able to travel to the other. And it must be borne in mind that the young do like to shock their elders, not from malice but out of a determination to let it be known that they are now old enough to think and to act independently.

5. The unanswerable. What of the questions that the teacher cannot answer? How far shall he reveal his insufficiency? To bluff an answer may seem to keep professional respect. But, like all bluffing, it ends in the pupil's discovering the insincerity, whereupon confidence as well as respect is irretrievably lost. The far better way is to admit ignorance. None is omniscient save One, and a fool or a child can ask questions that the wisest cannot answer. Consequently, we shall win the respect and hold the confidence of our pupils best by admitting that we do not know if such is the truth. In case of questions dealing with facts teacher and pupils together may search out the desired answer. In questions beyond facts, dealing with theories or guesses, the teacher is always to stay on the sure foundations of his knowledge, leaving to his pupils to determine for themselves the more likely solutions. In matters that should come within the lesson preparation of

the teacher ignorance, of course, reveals sloth and carelessness and is not accepted by self-respecting pupils in lieu of the answers that they have a right to expect.

6. Further investigation. Questions requiring more than a brief period of the lesson hour may profitably be postponed to a midweek evening, when, in the free atmosphere of the teacher's or the pupil's home, time shall be found for threshing out these problems. For it must always be remembered that, however well settled or however trivial some questions may appear to the adult, each generation must settle them afresh; and youth is ever seeking the sympathetic and understanding mind that shall help it think through the big things of life.

7. Classification. The range of questions is so great that no one is able to foresee what may be asked. However, a certain degree of classification is possible even in this seeming intellectual chaos. Theological questions dealing with God, the divinity of Jesus, the Bible and its composition, the devil, sin, and salvation are all attempts of the young to think in terms of current religious phraseology. Questions dealing with practical Christian living are closely allied to these, such as: "Why should a person join the church?" "Why be baptized?" "Why go to church?" "Why keep up the habits of prayer?" "Does prayer really make any difference?" "How much shall I give the church?" "What may a Christian do?" "Why may not a Christian do this or that?" It should be noted that the course on *Christian Living* is intended to raise some of these very questions and to help the pupils in their settlement.

Next come questions of a philosophical nature: "Is God the Guide of all the world?" "Why does he permit evil?" "What about miracles?" "My teacher at high school says so and so; the Bible says so and so. What am I to believe?" Questions of this sort do not seriously disturb the young until the senior years; but when they come they are vital and must be fairly met.

Last of all, and by far the greater number, come those

questions of plain ethical living: "Why is it wrong to do this?" "So-and-so does that and he is a pretty good man." "Is it wrong to dance? to play cards? to go to the theater? Why?" These and other similar demands will be made upon every teacher of youth and will tax the patience and the mental acumen to the uttermost. Dogmatic assertions will never prevail. Reasoning must be made plain so that those less gifted may follow the thought to the conclusion.

3. The best answer. Fortunately the best answer to many of these hard questions is the life of the teacher. His own example is worth more than his words, for he is the gospel incarnate to his class, and in him and in his way of life they find the solutions most fully met. Confidence in him, respect for his integrity, devotion to his never-failing interest in them, settle many problems in a way that words can never do, and settle them aright. While no teacher can afford to intrench himself behind his character and refuse to answer honest doubts, he can have the satisfaction that a bigger answer is being worked out in his life with the young than in the brief and only partial discussions of the class. Again, let it be related that this is an added reason or, rather, the same reason reiterated for his throwing himself into the lives of his class, for living with them in their sports, their recreations and amusements, as well as in the brief hour of instruction. To find in him the spirit of the Master is to discover the Master himself. To discover the Master is to make the Master their own. To make the Master their own is to settle many of the gravest questions.

Questions

1. Why does the adolescent boy or girl seem to be skeptical?
2. May one ignore the questionings of youth?
3. Do the young want final answers to their questions or sympathetic understanding? What reasons can you give for your answer?

4. Suppose a teacher cannot answer a question, what then?

5. What are some of the common types of questions asked?

6. How may the teacher's personality become the best answer to many questions?

Observation

Recall your own youth. To what questions did you wish answers? Upon what questions are your pupils seeking light? If they ask no questions, what then? Place a box in the room for unsigned questions to see what two or three weeks will produce.

CHAPTER XXIII

HELPING PUPILS DECIDE THEIR FUTURE

He was a tall lad who had enjoyed no educational advantages aside from a good mother, who had bequeathed to him not only such meager instruction as she was able before her early death but a studious mind as well. Born of an English family, he had suffered not only from economic necessity, which compelled him to contribute to the family upkeep, but from that English tradition which associates free schools with "beggar schools" and with too intimate association with all kinds of boys and girls. In consequence, he was approaching manhood with no idea of extending his education beyond what his own endeavors in odd hours might bring and with no thought of possible service in the kingdom of his Master other than that of a faithful Christian layman.

His Sunday-school teacher was a mechanic, a humble layman, but with unbounded confidence in boys and with an eye ever open to their future. One day he asked this lad why he did not go to school, go on to college, and become a minister. The thought lay like fruitful seed in good ground. But how could it be done? Perhaps none had any poorer conception of education in this land of unparalleled opportunities than had this son of a worthy English immigrant. Then the resources of the teacher were called into play. Advice and suggestion were given, help was extended, and to-day a minister of the gospel is faithfully serving his flock in a Methodist church, because his Sunday-school teacher saw the possibilities that lay in the lad. He saw and he spoke.

1. The teacher's opportunity. The plea of this chapter is not to make ministers out of all boys but to watch

the developing process of these pupils so as to be ready to give encouragement and advice, to stimulate worthy ambition, and to help these young people get right adjustments in life at the earliest moment. These are the years when high school is finished, and when many, leaving school, turn to business life looking for a place in which they may earn a livelihood and fulfill their destiny in this world. In most of our communities vocational guidance is unknown. Only in a few of our largest cities is anything being done to inform boys and girls concerning what opportunities are open to them. By merest accident our youth drift into this or that position, blind-alley jobs of one sort or another, or into places into which their lives fit. That so many "land on their feet" is only due to the fluidity of our society and to the old pioneering instinct that has made Americans adapt themselves to any situation and to adjust their lives as opportunity knocks at the door. But, year by year, as population increases, and our economic life becomes more and more fixed, the less will it be true that a boy or a girl can, as by accident, tumble into some desirable livelihood. Let it not be thought that the amount to be earned is the consideration that is uppermost in our thinking. What is being stressed is that many of our pupils find themselves placed in positions for which they are ill fitted; some, no doubt, awaken too late to get the preparation necessary for the life calling that they believe might have been theirs had the wisdom and kindliness of some friend in times past pointed the way. What is urged is that the Sunday school has a task as yet little appreciated in placing its pupils in such paths of usefulness as shall enrich themselves and the world.

2. Furthering educational ambitions. How many of the seniors are to go on with their education? What is the teacher doing to see that every one in the class who has any aptitude shall have an opportunity for further and better preparation? While this is primarily a problem of the home, or has so been considered, the Sunday school

must bear its share of blame if eager, plastic minds are robbed of their privileges. For, in most cases, going to college depends on an attitude of mind established back in the intermediate and senior years.

How well one recalls the first hint of college life, brought through an attractive catalogue or, more likely, through the return of some one who had "just come back from college"! How wonderful it all seemed, and how impossible for us! Could one go? And what about entrance examination and costs? And where, to which college, shall one go? These and other similar questions called for discussion and for sympathetic and understanding friendship.

When the teacher of intermediates and seniors understands that the leadership of our land, as proved by most careful statistics, is lodged in the hands of college students and graduates, when he realizes that, more and more, the lack of college preparation closes the door sharply in the faces of the young, and when he has discovered that the larger satisfactions of life are found in the trained mind and the widened outlook developed in the atmosphere of the college, he will be only too eager to aid in every way every pupil of his toward this desirable goal. He will talk about college life and inspire his pupils with the college idea. He will send for catalogues and, over their pages, he will stir up interest in college ideas and ideals. He will invite from time to time returned college students to tell his class what college means to them and how much it costs and what one must do to get in. And he will be ready to supplement the enthusiasms of youth by his own judgment and influence in the home. He will recall many a boy or girl who "put himself or herself through college." Perhaps he will see that the needed loan is obtained to make the initial start and, if the student proves worthy, will aid in securing further loans. Even though these pupils, as they go on to college, pass beyond the bounds of his class life they will never be allowed to pass beyond his affection and interest. He will find time to write to these college men and women,

keeping in touch with their development and thus tying them more strongly to the home church; and upon their return they will know that they have one friend in the Sunday school who believes in them and who expects great things of them.

3. Industrial placing. The course entitled *The World a Field for Christian Service* has called attention to the varied activities of life and the possibilities of finest Christian service in each. This is in the nature of vocational guidance, though indirectly so. The great majority of the pupils do not go to college and will not for many years to come; so that the leader of youth has a task before him to aid those who in the grades plunge out of school or from high school straight into business life. If he is the kind of teacher he should be, he will not rest content to let things take their course. Ever on the lookout for the welfare of his charges, he will watch most anxiously to see how these early adventures into commerce get on. Here is a boy who is attempting to secure the means of existence in some blind-alley employment—delivering telegrams, peddling newspapers, acting as messenger to a large banking corporation. Such a leader will not rest content until he sees that the boy is placed in some position where he can go on to something better as experience and knowledge pave the way. He will encourage him to attend night school, or, if none is available, he will himself aid the pupil or engage some one more qualified, thus getting him to continue his studies and fit himself for later advancement.

Again, the leader will watch with all the solicitude of a parent, with unusual eagerness, the placing of the girls in industry, lest they drop into an office or a factory where temptations to careless or even vicious living shall prove too strong. As with the boys every encouragement will be offered to further the preparation for life's tasks.

There are many misplaced workers in our industries who lose out not because of lack of native ability but be-

cause the kind of work offered is not suited to the temperament or the capacity of those employed. The teacher will keep in close touch with his pupils to see how they are getting on, suggesting such changes as seem better to meet the nature of the individual. For the chances of those already in business to further the plans of the young, to recommend capable workers to worthy employers, are much greater than is frequently supposed. And to utilize the chances of doing good is all that is urged upon the consciences of the leaders of youth.

4. Guiding youth. Is it not possible to add to the efficiency of the course noted above by advising individuals as to their future? Perhaps it is not college nor an immediate job that is sought. Special training in some technical line—a trade of some sort—that is the ambition. Here the demand for wise guidance and for sympathy is the same as for those aiming at college. If the trade school cannot be entered, various correspondence courses open the way to training in many lines. Such courses are lonely, especially if no friendly person is near to encourage one from time to time. Help the young to get ready to fit into some place in the world where they will be happy in the kind of service they are to render.

For this matter of adjusting the young to their lifework, helping them to make their plans, is not just a mercenary matter; it is a part of our growing concept of religion. "To serve the present age, my calling to fulfill" means, among other things, to find the place where I can best serve it. Surely no one can render the best service in a position or at a task in a profession in which every day is a struggle against natural interests and attitudes, nor in a position for which one has had no preparation, nor in one which is dead because there is no future. It is not the money that counts here but the opportunity to fit our pupils into life plans that shall develop their own characters and shall help the coming of the Kingdom.

The fruition of all undertakings for the guidance of the

pupils in their life plans cannot be observed nor enjoyed except in later years. All such effort is building for the future, and only the future can render satisfaction for all one's pains. Hence, the tendency will be and has ever been to take the easier route, to let each pupil alone to work out his own plans, and to be satisfied to "teach the lesson each Sabbath." But let no worker be discouraged. The Master wrought with an eye upon the distant centuries. Can we not work with faith in the coming generation sufficient to put forth our sincerest efforts? A dozen years from now some man or woman may look at you and say: "Yours was the hand that directed the way, yours was the faith in me that kept me from giving up. I thank you for what I am." And if it is never said, you may, like Paul of old, find your epistles written in human lives.

Questions

1. How may a teacher help his pupils to decide to go to college?
2. How can a teacher aid his pupils to secure business positions for which they are fitted?
3. When a pupil is in business, how may a teacher help him to secure additional educational advantages?
4. What bearing has the course *The World a Field for Christian Service* upon the subject of this chapter?
5. Is the end of all such help by the teacher a better job or a better man? Give reasons for your answer.

Observation

Confer with some of the young people of your community and try to determine how they came to be so placed. Did the Sunday school have anything to do with their life choices? Learn also from those who went to college, or from their parents, why they went, what determined their choice among the colleges, and what influence the Sunday school had upon that choice.

CHAPTER XXIV

DEVELOPING AND TRAINING LEADERSHIP

In an earlier chapter of this book the question was raised: "Shall we not, perhaps, have to recast our scheme of recreation and of social expression and even our plan of organization and of worship so as to incorporate these pupils more completely in the life of the church? Finding, as we do, that by nature boys and girls are ready to go forward in their religious development, what can the church do to help them?"

The chapters of this book have been written in the hope of answering these questions. To some the suggestions of an organized, self-directing group of intermediates and seniors, genuinely controlling both in plans and in execution their religious, social, recreational, and service activities, may have seemed radical enough. But if the church shall retain its youth, developing them into robust, aggressive, self-directing Christians, loyal to the Christian ideal and to the church that represents that ideal, it will have to adopt such measures as shall be certain to achieve that end.

A glance at the Master Teacher and his disciples may help us to see this more clearly. By precept and by example he taught his band of disciples for three years. Daily he gave them practice in the art of Christian living. As he was doing he sent them forth to do also—to heal, to teach, to preach. Never did he dominate their lives except as his marvelous personality drew them to his will. They were free, and in that liberty their lives were shaped more and more under his gracious influence. Then he left them to work out the tremendous plans that he had in mind. As the

Kingdom took shape in them and worked out through their influence to others, so has the Kingdom wrought itself in this world.

What the Master did in the first school of the Christian religion we have been holding as the ideal in the Sunday school and the church to-day. In our own persons as officers and teachers and through the sympathetic and understanding personalities in the church we have endeavored to bring the intermediates and the seniors into living contact with the Christ life. We say it reverently and with due appreciation of how poorly that Spirit has found its exemplification in us. Through the programs of worship we have encouraged our pupils truly to worship, to catch the Master's fine appreciation of the nearness and the Fatherliness of God. This has been the expression of their own religious natures, not the imposition of our plans nor of our viewpoint upon them. In the classes we have endeavored to get them to think through the great and vital problems that confront them, especially as these problems relate to their obligations to God and to their fellow men. We have not tried to conform their minds to our adult thinking but to stimulate in them the desire to think and to live from the Christian viewpoint.

Not satisfied to let ideas and ideals stand alone, detached from the actual process of living, we have watched with solicitous care and have guided by our best counsel their immature and awkward endeavors to fellowship, to love, to help, to serve. By our enthusiasm we have encouraged every evidence of Christian coöperation and activity. Nay, we have planned deliberately to aid them to achieve social as well as personal righteousness. This has been accomplished in the building up of the organization of the department, on the playground, at social gatherings, on hikes, in camp, and wherever social living has taken place; always coming short of commanding, always standing back as an elder brother or sister. Not content to let these things come by accident, we have encouraged definite programs

of recreation, of service, definite methods of conducting the Kingdom.

Believing that the only thoroughgoing development of personality comes through the largest measure of social living, that religion is acquired, and character developed, not in idle speculation but in the actual experiences of social-religious activities, the church, through its educational system, has set itself the task of incorporating its young life into its complex social organization. The worship of the church has been projected down into the world of the intermediate-seniors. The missionary activities at home and abroad, in the community and to the farthest reaches of the world, have been shared with these boys and girls. The church has taken stock of the play life of youth and has shared their enthusiasm as they have built up their recreational programs. *The Intermediate-Senior Department is one section of the church functioning fully, freely, and efficiently.* If, in the long run, this should mean the readjustment of our present church programs and organization looking toward the fullest organic joining of church and Sunday school as it becomes evident that these boys and girls are truly the church—one section, to be sure—living out its own experience and growing into an enlarging life, then such readjustments and reorganization will naturally follow. When the time has arrived, and our eyes are opened, we shall welcome the change in the name of a better and fuller Christian experience.

Every self-directing person actuated by the spirit of Christ is an additional asset to the present capital of the Christian world. The church and Christianity at large are languishing for the lack of such leadership, of men and women who, having clearly seen the purposes of Christ and being possessed of his spirit, are willing to spend and be spent in his service. Such persons are the salt of the earth, the light of the world. Instead of supine followers, mere hangers-on, conventionalized and stereotyped church members, the plans above discussed aim to develop those who

are to grow with their advancing years in Christian experience. Having put their own ideals to the test of life, having become efficient in Christian living and in the promotion of the Kingdom, and discovering the great work to be done before this world becomes the kingdom of our Lord and of his Christ, they will have consecrated their all to the accomplishment of the Christian's task. This is the leadership that is hoped to be developed for the church. Not officeholders is the end but the creation of that leadership that made the early church felt in the life of that far-off day.

While all know that native differences in ability to lead exist, every worker with these young people must act upon the principle that none is totally incapable. To discover leadership, to find in some bashful, retiring boy or girl the ability to originate plans, to get things done, is a joy forbidden those who thrust the more forward into every place of responsibility. Not infrequently it is found that the burden of activities of a department has gravitated to a select few. "John and Marjory do everything so well" is the explanation given. This not only focuses too much attention for their own good upon John and Marjory; it denies to others the possibility of ever getting training in leadership. For leadership depends for its development on experience in leading. How can such experience be gained if John and Marjory monopolize the chances? If the plans for developing Christian leadership shall succeed, then it is necessary that in the different activities of department or of class different members be tried out.

Failure on the part of the young sometimes seems to ensue when, in reality, the difficulty lies with us who teach or guide. We do not give the necessary support. The sympathetic advice and direction of the teacher may surmount such failures. That first timidity may disappear after a number of tests, and the "I can't" will gladly be replaced with "Well, I'll try if you think I can." The easiest route for all of us is to utilize the tested talent,

but this is not the wisest nor the best if we would keep clearly in mind our goal. Everyone wants to become a leader, and none should be denied repeated trials at this difficult task.

Talents differ, as has been said, and a source of failure to create real leadership has not infrequently been that selection has been made on the basis of one single talent. One may be a leader and yet not be able to lead in every direction or at every task. Mr. Edison is undoubtedly the leader in his own field; how he would act had he to lead an army or to direct a university, no one knows, for he has never been called upon to do either. All pastors do not make equally good college presidents, nor all business engineers good generals.

In religious work the standard by which we gauge leadership has been most often glibness of tongue. If one can stand before a meeting and talk well, that person has been looked upon as a leader. We have fallen into the habit of speaking of "leaders of the Epworth League" just on this ground. None should be denied the opportunity for such leadership. In fact, the conduct of worship, presiding at meetings, and taking part in discussion should discover those apt in this art and train others less experienced. But the work of our lives is not altogether determined by how well one can speak; other kinds of ability are needed quite as much in this busy world. This boy who has no special gift of utterance can arrange a party, plan an entertainment from start to finish, and make each who attends feel that he has had a good time. Such leadership in our social living is quite as important as is public speaking. Another, who can do neither of these things, can plan an athletic contest, a field day, a hike, a camping trip, and can engineer the venture from start to finish. Surely, such a discovery is worth making. Here is a girl, a demure little mouse, who never shows off in public, yet who knows how to get the girls to fill a basket and how to make the recipients of the gift glad that she and not

another has brought it. It may be that the boy or the girl who can do none of these things is proud to care for the statistics of the department, to make the posters, or to keep up the correspondence with absentees, and is quite delighted to have these powers of organization and of secretarial ability utilized.

The end of it all, as we have seen, is to develop skill in Christian living in a world that is looking to these young people to bring the Christian ideals to pass. The means at hand are the native capacities of the boys and girls plus the training that the church through its self-organized groups can give in the practice of Christian doing. Contact with adults who already know the Christian life and are exemplifying it is the greatest educational force. The Bible, a Book of men and of women who lived and walked with God, is the inspiration to larger experience as well as the Sourcebook of knowledge of what the Christlike life may become. Others who, since Bible times, have lived with and known God serve to enlighten these inexperienced youths as to the possibilities of Christian faith and practice. Daily putting these ideals into practice brings not only certainty to their thinking but confidence in their living. Loyalty to the class and to the department enlarges through coöperation with the larger group into loyalty to the church. Community and missionary activity develops world fellowship and the determination to share the good news with those less favored; and practical service brings such sharing out of the cloudland of the imagination and the emotions into the world of actual Christian fellowship.

Can one follow the plan laid down without being impressed that from start to finish the project has been to develop and train efficient Christians—Christians who are self-directing, have initiative, and, with the courage of their convictions, are determined to make this world what Jesus would have it be? That is the end, and the end is nothing less than the creation of such leadership as sent the apostles

and their friends out upon the conquest of the kingdoms of the world.

Questions

1. Why is training in self-direction essential to the production of Christian character?
2. How does the intermediate-senior program furnish opportunity to become skillful in self-direction?
3. What, in addition to right ideals, is needed by our pupils?
4. How do the personalities of teachers and other adult leaders aid in Christian education?
5. How does intermediate-senior organization, with its programs of recreation, service, and worship, tend to develop leadership?
6. Why should each member of the department have a chance at leadership?
7. How may failure to develop leadership be avoided?

Review

Go back over the chapters, thumbing slowly the pages, and ask yourself, "How does this chapter help me to train the young in leadership?" The end of all our work is a self-directed, Christlike personality engaged in building the kingdom of the Master. Ask again, "How does this chapter help me to be more efficient in training the youths to this divine accomplishment?"

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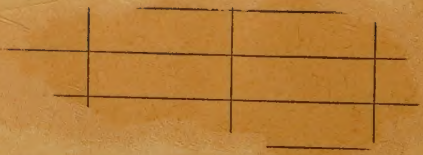

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